

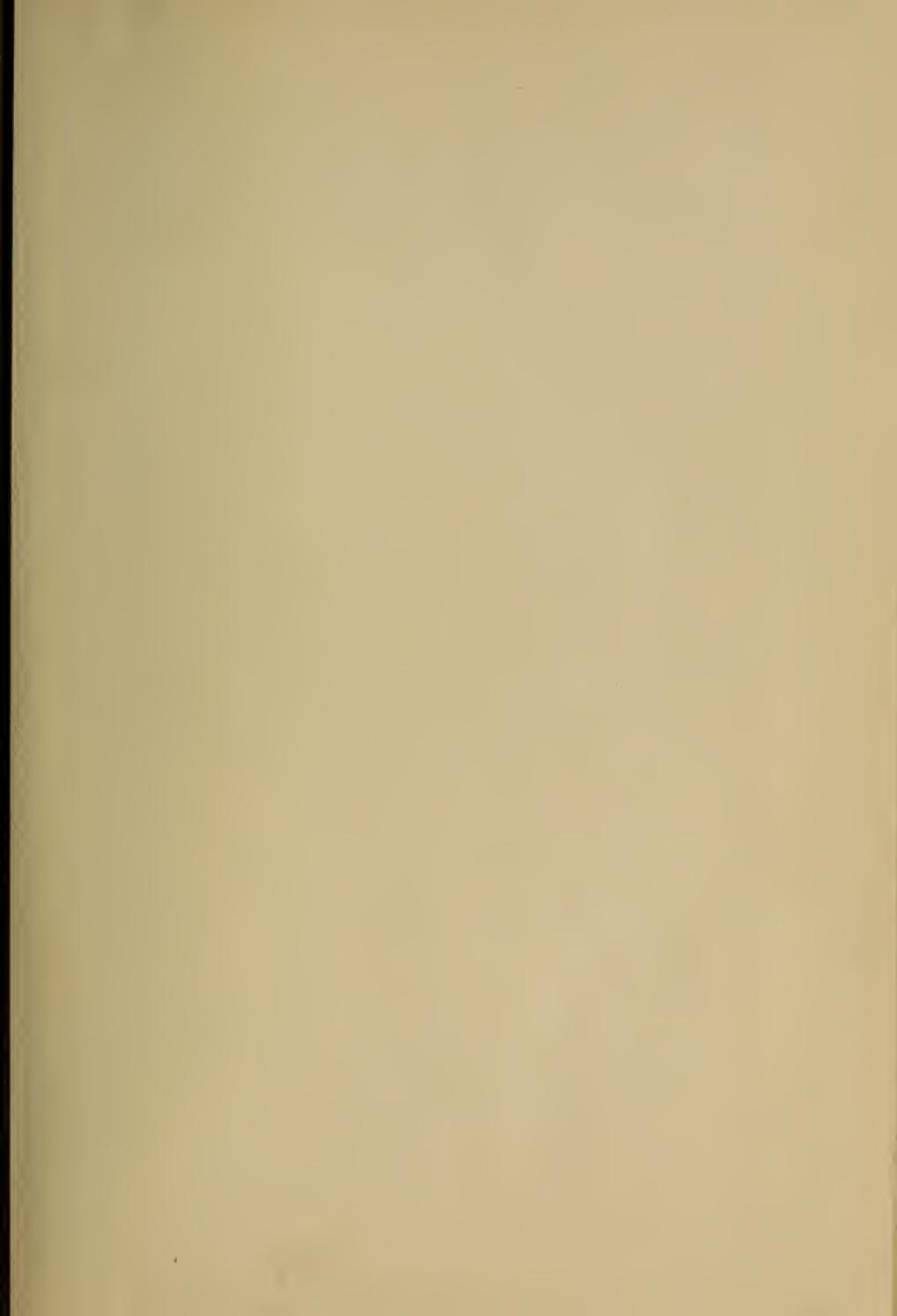


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HUMAN EQUITY

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“RIGHT AND WRONG” “THE OPEN DOOR”
“THE DEGENERACY OF ARISTOCRACY”
“THE ECONOMY OF EDUCATION”

BOSTON:

J. D. BONNELL & SON

1911

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PREFACE.

In presenting this book to a possible reader, the purpose is, to consider the difference between spontaneous revelation and what is acquired by external contact. If no such difference is recognized to exist the book has no more meaning than blank paper. It should be allowed, however, that an affirmative opinion is possible or the book itself would be impossible. Neither the style or who says it is true has any bearing upon the general principle of what is true. Also to observe what is not, without recognizing what is, would be equivalent to denying a personal revelation of any character for it would be equally unfortunate for a negative if the positive has no existence.



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HUMAN EQUITY.



CHAPTER I.

PERFECT KNOWLEDGE

Knowledge is God, it is more than theory, doctrine or belief. It is the essence that knows, and therefore the ultimate limit of everything that can be known. The reason Knowledge has baffled theology, philosophy, and science, is because it is a Supreme Power from which no abstract can be deducted. It is the analyzing Power, hence an ultimate principle that will not permit of analyzing itself, since experience and conscious existence is an individual conception that will not permit of the most vague speculation, that universal humanity ever become cognizant of knowledge from any other source or method.

Polity, doctrines, schemes, notions, opinions, and beliefs are all abstracts of hypothetical speculation, practically using the power of knowledge in the vain effort to betray its virtue. Because words are contingencies of progress, written language cannot transcend or equal Perfect Knowledge; it is the reason why language is imperfect and inadequate when used in search of even a theory of knowledge. To grope in the dark for a light is to seek blindly and to search for a light, in the light, is more foolish than blind. The communion of Spirit is the Perfect Knowledge that philosophers have vainly tried to account for and with equal persistency, the polity of greed not only

goes to its own destruction but would consign the entire human race to a condition of darkness.

Light corresponds with light, Spirit with Spirit, Darkness with darkness, Polity with polity, Systems with systems, Doctrines with doctrines, etc., but what is most important to understand is the fact that no symbol has ever been invented by man, to express the invisible relation between man and God. Militant policy has contended against the power of Knowledge since it was possible to frighten the timid and attract the credulous. The man in darkness is not deprived of Perfect Knowledge, he also has an advantage, that polity can never bestow upon a man in the light. No child or adult needs to be told what Perfect Knowledge is, since the authority of experience is the conviction, that to know is God, while the contingency of policy and belief are not a prerequisite of Knowledge.

The polemic activity of the literally learned are so thoroughly allied to politics that such refuse to recognize that Knowledge and God are identical. All governments betray their own necessity since the great mass of humanity are too timid to assert their direct knowledge of God and the learned will not yield their political advantage to the same end. Two hundred years ago, to have directly asserted that Knowledge was God, would have been as dangerous as to defy a mad bull. The philosophers of the period gave evidence that they knew more than they dared to express in simple language. There is no better evidence needed than the reciprocity of fear between the strong and the weak. The fear of the strong, that the weak might discover they were equally strong, would be a tacit admission of fear on the part of the strong.

The equity of God identical with the power of knowledge is a principle apart from belief, for to know is the ultimatum of belief, it being a contradiction of consciousness for a person to believe he knows. A person can deny a belief in God, but it is only the figure of speech that is false which would equally apply to the effort of making knowledge an attribute of God rather than honestly admitting the omnipotence of God, and the equity of individual conception.

Belief is a contingency of fear and what is often termed an attribute of God is a hypothetical illusion to prove the inequality of man, and profit by his fear, that is too often encouraged for the sake of the profit. To analyze an attribute that is presumed to be abstracted from a state of perfection to prove its imperfection is a political subterfuge regardless of the eminence of the man proclaiming his ability to perform the feat. It is plain therefore that a person can be in possession of Perfect Knowledge, while the contingency of fear will so dominate his acts, as to make him a ready victim of the very object that excites his fear.

A person thoroughly crystallized in esoteric terminology and technical structures of method is powerless to command another in whatever conception of God that is presented to his mind. Freedom is inseparable at the present time with whatever pertains to God, knowledge, religion or education. There is no historical proof that political authority has ever been able to control the relation between God and man; in fact, the evidence is entirely to the contrary, that is (technically speaking) the relation has always been empirical to every individual with courage

enough to assert it either in act or word. Political authority pertains to the protection of society, it having no relation to God or knowledge other than what it usurps by its own fiat.

To know God or not know Him, is the individual choice of will from which there is no escape. The relation between God and man is prior to the relation between man and man; besides it is a state of perfection, compared to the imperfections of written language. Man must choose between his relation with God as directly conceived by experience, or that derived from his relations with his fellow men. There is no escape; and when a person discovers he has a clear title to the private communion of Spirit, he cannot deny the privilege to another without an irreverence for the knowledge which revealed the fact to himself. The relation between man and man is separated by policy in a multitude of forms merely to promote material movement, the motor Spirit being the energy employed to make the movement. The same knowledge which reveals to an individual the power of self-motion, also reveals the sense of feeling and taste, when the will is discovered to be a factor in directing material movement at the pleasure of the corporeal person.

It is the simplest form of learning to recognize the primitive character of knowing by personal conception, of more consequence than what books can teach for the reason they could not teach anything except for the primitive conception derived from Spiritual Knowledge. Freedom is more than a permission from one man to another, or even the State, to confer it upon either citizen or subject. "Obey your mas-

ter" is a mere figure of speech, it has no authority of supercedure over the spiritual command followed by punishment at each and every disobedience. The political effort of the ancients to establish a theoretic government for the purpose of perpetuating compulsory servitude proves the slave to have been in touch with God in common equity with the master, who was defying the same touch. If a Theocracy had been as justifiable in its Divine appointment as the relation of individual man to God, freedom would have continued to be a sentiment, and humanity inferior to the lowest animal. Because a child is weak in its period of adolescence, as G. Stanley Hall so ably declares to the world, it is no more reason why it should be trained to serve those who were more developed in knowledge; what was claimed to be a special privilege by the Ancients.

Attractions and fear were the only principles by which the ancient slave could be utilized. It is common to children, which any individual can determine without being told by another. The transfer of human bondage from the individual to state ownership, involves the same principle of slavery. The pretence of teaching freedom and knowledge could be explained as an exchange of service, but the recognized principle of contract would be in contempt since only one party to the contract was admitted. That is, the child by reason of its weakness has no voice in whatever method of training is thrust upon him. To lay aside policy and dogmatic prejudice and permit the light of knowledge to assert itself, would be at least a recognition of a common origin. A diversity of opinion in what constitutes knowledge has

no bearing upon the first conception of light that is just as much unsought as birth itself. The light may be termed subjective or objective, also the child may be considered as belonging to its parents, yet the child cannot be deprived of the one circumstance that light reveals; and if that is not knowledge the word is false and meaningless.

There is no single moment between light and darkness, or life and death that does not belong to God, thus all that man knows is God, for no man has ever proved himself able to bestow the power to see upon another. With this fact in view, what greater wrong could an adult person do to a child than to win its confidence and seek to transcend its direct relation by diverting it to that of designing man?

When visible crowns are the ultimate end of all policy, it is not strange that youth can be led away from the invisible, of which the power of revealed knowledge can only imagine in weak expectation. That every seed does not develop a perfect bloom could not justly be charged to the general principle of reproduction. For which reason the individual could not justly demand more than what the touch of God reveals direct; if not more than knowledge certainly no less. The direct relation between individual man and God is an invisible crown that has no comparison to the visible made so attractive with a few feathers that multitudes will chase it until reality is entirely forsaken. Knowledge in the absence of a choice of conduct would be as useless as a policy of attraction with no objects to attract. Also a reasonable person would soon realize that he could discover more by his own light than to follow in the wake of policy and be-

come content in being enveloped in another shadow. Of course this is heresy so far as policy is concerned, but when the individual is compelled to be born, and then told as soon as the sense of hearing is revealed that he will always be compelled to serve at the command of others, it would be a reasonable query to determine for what purpose he was given a light that was not solicited, and then taught by his predecessor to blow it out for fear he might see something to endanger his future welfare.

The communion of Spirit cannot be studied on doctrinal lines or from any system of policy, for policy and Christianity were never comfortable bed-fellows. The outer and inner world constitutes the differential to which education is strictly confined. What God reveals to the unit of humanity is beyond the province of man to reveal to each other. It presents the objective to the subjective and embraces the imperfection of language to bridge this impassable gulf. The authority of the object over the subject has always been the incentive of activity; always depending upon the submission of the subject to the object. Association, therefore, is no less a fact than the communion of Spirit imprisoned within the individual man. The wisdom of this feature of human equity is sublime, it surpasses the most brilliant attempt of man to establish a theory of knowledge in the tentative effort to discover the truth as it is often expressed.

To admit that the Truth was revealed to every unit of humanity would be extremely impolitic for a political man to do, for his relation as guardian of society would be immediately advanced as a reason why individual independence would be treated as absurd. It

would be overlooked, however, that no better proof exists of the independence of each and every person, than what is proclaimed in denying it. Because one individual is of such slight importance as a part of the whole, that egoism would be the insignia of reproach for anyone to assert that he knows more about God than any man could impart to him. There is no better evidence that a person has completely surrendered to the objective feature of existence than a display of ostentation in contempt for what he terms "inferiors" since he never tires in expressing admiration for his "superiors." He presents himself as an object to his "inferiors" while at the same time he is a subject to his "superiors." It is a mere figure of speech concerning etymology more than concrete Truth. It was more than Aristotle could explain how one man could be superior to another when a common source could not be disposed of except by the coining of a word signifying phenomenon or a mysterious appearance, which modern philosophers affirm to be the "unknown."

If policy is embraced with clinging affection, the search for the Truth could be deferred, since the attention would be too preoccupied with a positive to permit of a negative disturbance. In addition to the revelation of knowledge man is endowed with ambition to progress in distinction from the animals. The man who seeks to transcend the wisdom of God by refusing to acknowledge his omniparity, betrays an absurdity to the observation of the commonest mortal, even if he is politically compelled to remain silent. Professor G. Stanley Hall, Ph.D., L.L. D., has discovered that a "common laborer" can perform his duty

with a maximum of five hundred words, while many thousand can be imparted to the plastic receptacle of youth; for what purpose appears to be deferred to inference, which can be deducted from the fact as stated. The possibility of becoming more than a common laborer would be inferred as the incentive for the tacking on of such a multitude of words with inference again that enough could be stored in the memory to transcend the simple knowledge that God bestows impartially to all. This does not imply a purpose to dispute the fact as stated, but the absence of facts not stated is the immediate observation. For, if the common laborer was inferior by reason of his being deficient in the objective symbols externally imparted, it appeared to be overlooked that the common laborer is equally dependent upon thought subjective, as another with a profusion of symbols derived from thoughts objective.

It is the effort to transcend the power of God by reason of the faculty of progress, that has been a universal phenomenon. Because as a rule man grows important as he progresses, he has never succeeded either from science or political effort to make a god by the common Power which is the true God.

CHAPTER II.

FIGURATIVE COMMUNICATION.

In the absence of any method of communicating thought, the relation between man and man would be a condition of equity by reason of the inability to make signs and figures of comparison by which means a correspondence is possible. If every presentation of an object revealed a positive character to whatever subject it came in contact with, it would be a state of equity that would make the communion of thought absurd. That is, if knowledge had the power to impart knowledge, the equity between subject and object would have been established at birth. Allowing that existence in the light of complete equity would be a paradise, it could readily be seen that learning would be impossible because there would be nothing to learn.

To say that "something exists" would be equivalent to a "thinking thing" which Spinoza appeared to believe, in trying to prove that substance could think. The genus of pure thinking is the invisible Logos, or Word of God, or communication of thought between man and man would be impossible. To contend that the figurative is "vulgar" while the literal is culture, presents an obstacle between the Logos or natural intelligence and the acquired (literal) that is more political than honest or moral. That the learned in letters are more responsible for this duplicity than the

illiterate, makes such personality accountable to God, even if the thought that individuality depends upon for its corporal existence, can be silenced by a policy and maintained by collective institutions which seek to preserve the old dogma that might was right.

If human equity was a visible reality in the same sense that it is a spiritual fact, it would be a passive condition suggestive of the millennium. To evade this spiritual fact for material profit would not detract from the personal conception of human equity. Neither does silence convey an ignorance of the communion of spirit. A personal presence, however, to the contrary is an evidence of equity that the learning of all ages has ever failed to disprove. The Logos of thought establishes the genus of personality that nothing but the individual will can defy. A dogmatic policy takes advantage of the protective sense of fear, but the reaction is more effective upon the dissemloner, if observation is reliable.

To allege abruptly that culture is responsible for the misery and evil in the world repels attention, since the first principle of communication is attraction. Allowing that the genius of culture embraces all the wickedness of the world it does not follow that culture as such is wicked. Progress signifies culture and represents the line of demarcation between the animal and human, in the absence of which culture itself would be impossible. Crystalized materialism could represent culture incarnate, but all subject matter is predicated by heat from which the activity of progress demands attention. It transcends the most orthodox conviction, so simple is activity engendered by the universal character of heat, that it establishes

a human equity to which every phase of human conduct is subordinate.

That the literal method of communication is an improvement over the figurative, which is due to the innate inspiration of progress, it does not effect the principle of communication since it always rests upon the direct inspiration of progress. There is a potential policy in treating the literal as antithetical to the figurative since the two principles are strikingly synthetic. It points to a motive antagonistic to civilization no less than progress. The fact that progress persists in becoming an established fact, the potential effort of the learned in claiming specific inspiration instrumental of the end obtained, becomes involved in the means employed.

If the truth depended upon a false foundation there were no need for such words as logic and reason. Specific inspiration and reason are more antithetical than figurative and literal methods of communications. There is a purpose in this distinction that presents an absurdity, since the directing influence of the literal is employed to subordinate the power of God by the secondary power of man. That man is in communion with God during the entire period of corporal existence requires no proof other than a personal presence. It is a cardinal personality possessing a clear title to the "thinking thing" as literally termed to express the soul. Not that it is a thing of substance, but the thinking that constitutes the important feature of person, to dispute which, the proof would devolve upon the disputant.

The strenuous effort of the learned to maintain class supremacy parallel to the caste system of the

East, becomes more obvious as culture appears to give greater promise of an escape from moral obligation. The illiterate are a ready prey to the greed of the cultured and by maintaining the dogma of the ancient tyrants prior even to the Christian era, even the cultured appear sincere in the worship of literal vagaries which maintain a superficial appearance of religion and moral rectitude. That this modern system of culture from a moral standpoint is a delusion, the relation between literal and figurative methods of portraying thought is a remarkable witness. The relation between the secular and political culture grows stronger as the disintegration between religion and politics reflects natural progress.

If dominant interests are forced to abandon the political control of religion and retreat to a position of secular culture with defective communication, (the present written language) it will be interesting to watch the result even if it is not seriously disastrous. It should always be borne in mind that culture and virtue are antithetical terms, for evil can be as readily cultivated as goodness, frequently more so. For this reason it is a misfortune to mistake culture for virtue suggesting a return to paganism of which the renaissance period furnishes a recorded evidence. The inference is that culture guided by the policy of material greed was never remarkable for moral conduct. More suggestive even than the vagaries of culture is the gradual dawn of personal freedom so long burdened with political religion.

In considering the differential between the letter and figure, both terms being embraced in the figure of speech, it is important to observe than an argu-

ment, considered apart from discussion, is scarcely more than the defining of words. The science of language would be no science at all unless a fundamental standard of definition was strictly adhered to. The science of language (figuratively) is an esoteric chamber, from which perch one can look down without being seen from below. It presents a logical figure that does not detract from a speaker's argument because the person cannot comprehend the terms employed. If the motive is political the differential between the figure and letter is essential. If the motive is spiritual or philanthropic there is no difference whatever between the figure and letter.

The use of a figure to communicate ideas of thought is more license than political authority can consistently permit, because the letter permits of a more definite precision in restricting a limit. Hence for a political purpose a strict standard of communication must be maintained as a state measure, regardless of the Truth, or whether the established standard is right or wrong from a moral stand. The policy of all civil governments, since society demanded political protection, has been to control religion, which is more readily comprehended by the figure of communication than the letter, for the reason it appeals more readily to common understanding than the letter or articulate speech. That is, the picture of a horse is more naturally conceived by the mind in duplicate image than the word horse. It appears to be overlooked, however, by politicians and scientific scholars who would shout in derision against the mere suggestion of human equity, that the word horse would never convey the conception of one prior to perceiving it *per se*, or fig-

uratively communicated by picture. It should be apparent, therefore, that the policy of deference shown to the letter is more to disguise the Truth for fear the common people will discover that human equity is more of a reality than political sagacity sustained without a resort to duplicity. The ignorance of letters gives color to political authority but the figure of precedent rises like a ghost in the dark, and asserts its pre-eminence to natural language. In comparison to the literal, the relation of the latter is a mere shadow.

The multitude of objections that can be hurled at reality or the supreme truth is as futile as to attempt the destruction of space and time, because words derived from the science of letters are relative only to the figure which is always the fact. The most ingenuous effort has been resorted to in all time that any record preserves, to simply transcend Spiritual authority by physical strength directed by political sagacity. It has been shown and possibly misunderstood that in the absence of difficulties progress would have no field of operation; and human equity would be a matter of fact requiring no effort to demonstrate; but activity will not admit of a passive state, when it can be readily observed that every normal human being possesses the ambition of progress which is a feature of his body with the consciousness of life. If a person has not the courage to admit what he knows to be a fact, it presents a proposition foreign to a state of equality. The point is, if the wicked can bear their punishment, knowing they are wicked, the innocent can bear physical pain with a fortitude that would put the wicked, knowing his wickedness, to shame.

The science of etymology is more political than logical if the word "logic" is permitted to bear a positive definition. This important word is played with for political effect, but no scientific argument of any character can be maintained with a dual definition of terms employed.

It gives the man of letters ("a literature") that practically excludes the figurative man or, technically speaking, the "layman" from any recognition other than a secondary position, but the point again is whether a policy can transcend the Truth. The mere assertion that the Truth is the ultimate end of an argument cannot be conducted politically, for reasons stated that terms are defined to protect political authority as supreme over religion, which is usually referred to as "Church and State." It presents an inexhaustible controversy from a literary point of view, and to recognize the political definition of words, is to maintain a supremacy of the literal over the figurative, it presents a parallel situation as that between the political and religion, which could be extended to the natural relation with the artificial or materialism to the spiritual.

To consider the search for the Truth it could be seen that the difficulty is more political than real, hence to view the situation without political bias, it could be observed that the figurative must be recognized as the fundamental principle of communication, by reason of the simplicity in which understanding can be exchanged. The figure appeals to natural intelligence when the letter would be a blank, yet in logic the letter is also a figure which science would give it a material attribute with the avowed purpose

of discovering a Spiritual Truth. The erudite class of humanity form a learned peerage in such close alliance to political sagacity that a personal attempt to reform politics would be to invite persecution which the records of the past bear ample evidence.

It can be demonstrated by the figure pictorial, or the letter literal, that both forms are figures of speech pertaining to the Logos, or it would cease to be the very source of logic. The fact that the term "Logos" represents a "distinct personality" is a definition remote from any political definition and the fact that personality is recognized it excludes any policy that could definitely elevate itself to a position of authority to distinguish one personality from another,—that is, in the absence of politics or statecraft. The State has always to maintain a standard of weights and measurements, for science has never been able to demonstrate the weight of a pound or length of a foot; this pertains to matter or a passive substance. Now to pass into the realm of the active and affirm that the State should maintain a standard of methods in the commerce of thoughts it would be a state of harmony that would transcend the most ideal. In act, ideal progress proves, and discovery would not exist, if the State could legislate and maintain a standard of thought or to a nicety restrict every subject to a limitation of what to think, or not to think. Nothing could be more absurd in science or theory to exploit such a self-evident impossibility. It would practically be an attempt to restrain the power of God. Thus if the Logos means any thing it is no less than God. As a base of more extended observations

the Logos pertains to "distinct personality." (The Century Dictionary.) It should be observed that personality is qualified by distinction. This distinction could not be maintained as authority without the power of the State which would be establishing a standard of thinking.

The fact that the Logos pertains to more than the State has any possible jurisdiction over, it throws a little ray of light upon a dual authority divided between the Spiritual and political. It would be absurd for the object to attempt to prove what the subject knows, even if the object reflected the knowledge known, which the science of psychology exploits to an exhaustive length. The point in brief is, if the qualifying word "distinction" with any other seeking to qualify a word representing the Truth—Logos—God—Knowledge, the State is responsible for the attempt to qualify whatever word is used to designate the Truth. In the absence of any policy the word "Logos" would signify "person" without the "distinction," a distinct effort to intrude upon the realm of Spirit. It remains for the objector to prove that the Logos does not apply to human unity rather than a distinct personality which science and philosophy have never been able to more than affirm.

It leads to the observation that the word logic derived from "Logos," pertains to a personal conception of the Truth from which even science is excluded, and the political effort to establish a communication between the spiritual and literal has never been bridged. Also such terms as "live matter," "scientific logic" and "unknown truth," are vague and meaningless terms, showing that logic begins where science leaves

off. Logic therefore is not a science but the force by which means a scientific method of commerce between man and man is possible, derived from the Power of God—the power of Man—the universal Equity of Humanity.

CHAPTER III.

THE UNIT OF PERSONALITY.

Science says, one and one are two. Truth says that one and one continue to be one, from the beginning of time to the end of time. It is correct mathematically to say one and one are two according to the science of numbers and learning, but logically it is not true, and therefore it has no philosophical force in analyzing Spirit, the principle of mathematics is limited to passive matter extended in parts either figuratively or literally according to numbers. The science of Leibnitz proved nothing in his search for a devisable spirit. His monad was confined to the science of mathematics and demonstrated the ultimate extention of an atom. He gave evidence, however, of knowing more about the unit of personality than the civil government of the period would permit him to demonstrate.

An argument between mathematics and logic involves the personal unit against unity or a group of units, the one against the many. It is a very common remark that the chain is no stronger than its weakest link. It is a scientific clincher and represents a negative personality, but it is the chain involved, showing that the chain depends upon the link without effecting the unit of which the chain is composed. As a mathematical proposition it is an extension of numbers, and the fact that a single link destroys the effect-

iveness shows the unit to be the one feature of the chain that makes the chain itself a unit. If it were one chain opposed to another, like two nations, two doctrines, or two political organizations, the argument resolves into a material one. Thus the calculus of mathematics is an extension of parts scientifically exact as pertaining to numbers or measurements but the unit of concrete matter is the same whether a monad or a conglomeration of parts into a whole.

A person is a unit of entire humanity by the same trend of reasoning, and while it presents nothing new to the fraternity of learning, it is of special importance to the simplicity of common understanding. Also if a person becomes a sterile proposition, by cultivating a negative objection to an abstruse similitude, a more simple comparison might be a step to the abstruse of which the learned, in proportion to their degree of learning, appear very reticent for fear simplicity will make commonness too common. It is therefore of the first importance to the uncommon to defend the mathematical and scientific method of obtaining learning (not knowledge, for such a term would embrace the natural).

The natural would suggest that one and one continue to be one regardless of the mathematical extension of points and "monads." A simile of simplicity or the natural opposed to the scientific could be studied from a drop of water taken from the ocean, continuing to be the ocean regardless of the apparent loss, only apparent, however, for the drop itself could be divided and multiplied mathematically to the end of time without in the least disturbing the unit of a drop of water, which would return to the unit ocean

long before the number of monads, or atoms, it contained, could be determined. It would be logical to observe that a single bean in a barrel of beans was only a part of the concrete unit that the barrel contained. That is, the conglomeration of numbers constitute the mass, which is always a unit of substance, in contradistinction to Spirit; and logical for the reason that science depends upon mathematics in seeking the Truth by its limitation to materialism, while logic to be such is the Truth itself, the Motor of motion requiring no proof any more than light would, in being denied by darkness, until it proved by its own light that it was light. The conclusion is, that Truth and logic cannot be analyzed by even mathematical exactness.

Every form of motion has been eagerly grasped by science since Aristotle exposed sophistry by substituting philosophy and science on lines inaugurated by Socrates, only to have his own conclusion successfully refuted by later development. The trend of Socrates, as represented by Plato was, "Is it true?" rather than, "Who said it was true?"

The Truth today is the same as at any previous day, since science, structural formation, theories and doctrines, were all embraced in the political, confined to material limitation, and therefore temporal; the result of force, the very essence of God, misdirected by the conduct of man in defiance of the revealed Truth. The Truth finds the man and the pretence of searching for it proves that the effort to hide the fact would be the best evidence in the world that he was already in possession; and instead of searching for it he would be seeking scientific or political assistance to get rid of it.

Whatever is temporal suggests a change of base, therefore to study motion some visible substance must be observed. The scientific examining of motion has been extended to an exhaustive limit, but in a logical sense it is the substance or body in motion rather than motion. It is therefore the source of motion that is being sought, by studying the body while in motion. This error of mathematics in measuring a body in motion would be obliged to calculate the distance from one point to another which would be a mathematical impossibility and therefore absurd. Logic admits of no standard less than the Truth itself, therefore when a body in motion is measured as to time and space with a view of proving the power that moves the body, it would be necessary to demonstrate mathematically what the distance was between the Truth and a falsehood, or to be more exact, what would the distance be between the Truth and a falsehood when the falsehood was extended to its mathematical limit? It would be analogous to the distance between science and logic.

Aristotle coined the word "metaphysics" to establish a unity of matter and Spirit. His genius, however, was confined to mathematics, and when Addison declared that Aristotle was the greatest logician in the world, it would have been better stated to have called him an artful dodger, for he showed a political method of evading the Truth in patronizing Alexander, his pupil.

It is not strange that the fame of Aristotle tickled his vanity, for the sycophancy of the period could scarcely be resisted when greatness depended upon the number of followers a person could attract. No bet-

ter proof exists today of his fallacies than the skepticism that followed in his wake. No science or theory could be maintained without a strict attention to a standard definition of words. A definition of signs by which human thoughts are portrayed for the purpose of communication between persons; and just as important as a standard of weights and measure to preserve the length of a foot or how much substance constituted a pound. That Aristotle tried to establish a standard definition of words in accord with the science of numbers, with state authority to enforce it, made his conclusions temporal in proportion to the state's ability to maintain its authority. Thus whatever depends upon human authority as devised by man's work, or instrumentality in touch with substance. Aristotle's entire system of philosophy depended upon the apotheosis of some human mortal. It presupposed that might was right. He was a mathematician, but to call him a logician for the purpose of maintaining a supernatural system at the present time, would entail the necessity of a dual definition of the word logic, which could not be both true and false.

Skepticism applied to state or political religion has always possessed a degree of progress since officials of one nation could agree to a method by which the equity of the common people could be disguised; some other nation would advance by reason of doubt in whatever related to the differential between the passive and active, or the object moved, and the Power that moved it. An honest doubt would not be skepticism in a natural sense; and therein lies the differential between matter and Spirit, practically the same as

the passive and active. A state or political authority for an absolute standard of the definition of words (objective language) would as effectually destroy progress as to break a child's legs at birth to prevent it from walking. Political or collective authority has always objected to private judgment since communication was first established, however remote the fact might be. The reason should be obvious, simply because the unit of personality would mean a personal communion of Spirit which, it has been the effort to show, is distinct from the communion of matter, a logical impossibility and only tentatively maintained by political authority, what history has always proved to have been temporal; from which it is also proof that the position is not logical. (A word derived from Logos, identically God, signifying Truth and Person.) If the political definition supplies the word "distinction" to the word "person" it does not detract from the relation of person to the Logos which is the important feature to observe. Again whatever is temporal is matter in motion but not necessarily live matter moved by connate Spirit which, if not immutable Truth it is not objective substance, which can be demonstrated by sense perception (the very limit of science and mathematics). That is, substance is that which can be perceived by the senses, but the Power to conceive, what contact reveals to the senses is confined to person, which concerns material things, either moving or at rest. Aristotle could not have been ignorant of this simple principle, for if he had been he could not have been so successful in dodging without having a knowledge of some substance to dodge; besides he could not have been ignorant of what con-

stituted the essential character of his progenitor, Socrates.

It is neither Socrates, Plato, or Aristotle that concerns the present other than their renowned personalities, which were subject to the same Logos that every personality is dependent upon, may it be a monad or a body in possession of a Motor or the Power to generate energy sufficient to move things or dodge whatever substance appeared too formidable to overcome. If the standard authority derived from the science of etymology (policy in disguise) would supplement a definition to the word politics by adding —the science of dodging—the simple-minded would readily understand that they should dodge whatever substance that did not appeal to experience, or the inner conception of understanding.

Shakespeare wrote, "If reasons were as plenty as blackberries, it would still be impossible to compel a person to conceive the sense of understanding."

The Power to perceive is the real Logos of person; it should be recognized as the Truth per se. External contact does not impart the Power to perceive, hence the Power must exist prior to the contact with an external object, or conception would be impossible. It is an imposition upon personality, to even attempt to teach that the subject depends upon the object. It is simply a political effort to dodge the very essence of consciousness.

The word "policy" signifies a scheme—something to be done—a design. Polity is derived from this word "policy." It does not involve the Power, without which no action or movement could occur; besides, policy would be absurd if it could not direct a move-

ment in different directions while only one could be true. It can readily be seen, therefore, that politics, which is derived from policy, signifies a dual movement contrary to a straight line that an inanimate object would take. Human conduct is therefore accountable rather than the Power to move things. If the power or energy was at fault man would never have had occasion to symbolize an action of conduct to hide an internal design. It simply shows if a man had no conception of the ability to direct his conduct from a straight course the word policy would never have signified anything.

Person—Logos—God—apply to one humanity in common, and what constitutes a perfect equity is the Power of God rather than the effect of this Power that individual man was permitted to direct, which the diversity of conduct is ample proof. That a wrong act which is able to direct the movement of the body can only be known primarily from the act itself, the relation between man and man could not be both altruistic and political. It is this feature of human conduct that needs ventilating, more than the conduct of the common people who are scarcely recognized as having any human qualities except what is imparted by external policy. There is no question but what virtue renews itself from the crude or base, but that is no reason why a pretence of altruistic conduct should be paraded in the disguise of policy.

Because the common people take but little interest in the "higher criticism" of modern learning, it does not follow that they do not think in silence; a force that will demand settlement if history is worth considering. If individual man is not in direct commu-

nion with God from the instant he conceives light, there is no difference between the animal and the human. The mere assertion that humanity is classified by degrees of intelligence, is inconsistent with the necessity of maintaining a policy.

Objective altruism advocated by a subjective policy is a perfect example of egotism. The example will attract more attention than the precepts. It is this ability to dissemble that casts a discredit upon human intelligence as a concrete principle. The person who can affect morality and benevolence, can also decoy the credulous by a superficial display of acquirements of either money or bookish terms. In this way egotistic man can put on an altruistic dress; and even his peers in learning can scarcely penetrate the disguise. The altruistic system of modern learning (sometimes alluded to as the higher criticism) is materialism, mere paganism in a modern dress; were it otherwise the skeptical criticism of the Bible would be absent.

Even the philosophy and science of the Bible is more than modernism can successfully destroy, to say nothing of its logical and spiritual character. The mere affirming that the science of mathematics is logical does not prove that logic is a science, or that one and one are two. Two parallel lines could be treated as analogous, but it would not prove that two analogous assertions were parallel. The Truth does not rest upon the authority of who said it was true. What an individual person or the unit of personality wants to know is, whether one Truth and one Truth makes more than one, or whether the word Truth does not always represent a singular number and never a plural. The Truth is also positive since the negative

must bear the burden of proof. It is like an effect seeking to overtake the cause.

It is analogous to a mathematical demonstration to prove that the passive controls the active, or that darkness can affirm its presence in the light. The plural "we" is only a mathematical part of the logical One. A word in the first person signifies One; to be mathematical, numerical parts of the One are involved. The relation therefore of the One to the many is remarkably simple. The higher critics who declare themselves to be the salvation of Christianity should compute the length of time it will take for Science to overtake logic providing half the distance between them is daily accomplished. In another form, how long will it take for a part of humanity, numerically more or less, to overcome Person, the One whole?

CHAPTER IV.

SIMPLE UNDERSTANDING.

THE first principle of psychology is attention. Nothing is more dense, however simple, than that which passes in the presence of inattention. No collective body of metaphysicians have ever got beyond the individual conception of the science of mind. The most successful presentation of any science is to envelop it in such abstruse language that the understanding of it may be monopolized by a few; and frequently a single individual can become so mysterious that a multitude will hang upon his utterances in proportion to their inability to understand the meaning of what he says.

The science of psychology is the most mysterious science there is, from which all the various branches are derived. The complete history of science could be condensed into a pamphlet, but it would lack the feature of mystery that so excites the ideal emotions that the more difficult it is to understand the more it would attract attention. Just the moment that a person accepts the thoughts of others as being superior to his own, the progressive feature that makes human thought superior to animal instinct ceases to act beyond that moment. It establishes an abnormal condition of the mental faculties, when mystery will so thoroughly engage the attention that simple under-

standing would become a blank. There are a multitude of reasons why the simplicity of understanding is vigorously resisted, the principal one of which is, it is not politically profitable.

The very nature of thought or imagery of understanding will not permit of a comprehension of the differential between subjective and objective thinking. Except for the communion of Spirit over which policy has no jurisdiction, progress would be a blank. The defeat in the English language has practically sealed the relation between the objective and subjective from a literal standpoint; and without a divergence from political authority even simple methods could appear more abstruse than mystery itself. To attempt a simple explanation would appear to invite a fierce criticism from the modern skeptics who style themselves the "higher criticism." Progress is a license which permits of the object digging its own grave, in the vain effort of conserving an authority over the subject which is constantly being renewed in utter contempt for the effort to revive a culture based upon paganism.

What Christ recognized and exemplified does not require a complexed literary culture to comprehend. The very effort in introducing a political method of interpreting the Scriptures entails a conviction that a scheme of some character is involved. The only protection the common people have is their close affiliation with Nature, equivalent to a personal presence with God. It is only from a dogmatic controversy that mystery can be so presented to the common people as to excite their fear or appetite. It is from the pretence of assistance, but as they are surrounded with

an atmosphere of mystery from the moment the light of day is perceived; it is the greater mystery that the human race is not utterly destroyed from the greed of predecessors to foster a policy of duplicity upon posterity that nothing but natural simplicity is able to counteract.

The act of communication is a natural inheritance as well as the ambition to progress. The accomplishment of material prosperity is pointed to as the result of knowledge, but to allege that knowledge is learning signifies that either the one term or the other is false, for only one can be true. A person skilled in magic was obliged to learn the art. Such a one must have had the Power of Conception or he could never have learned the art of deception from the perception of objects. Would it not be more reverential to designate the Power to learn—Knowledge—rather than associate it with the learning of magic which the person so learned could not have performed mysteriously without knowing that learning was an objective effect, rather than a subjective conception?

The child asks for “bread” and is given a “stone.” Hence the Spiritual, however simple to understand, is, by the art of literal mystery made to feel that literal learning is superior to Spiritual conception. The material feature embraced in learning and mystery acts as a stone to the child by which means the child grows to manhood mentally abnormal. Even a suspicion that the learned, to be such, must be aware of the literal effort to supersede the Spirit tentatively. For instance: ignorance is proclaimed to be an absence of literal learning without any reference to Knowledge which, by literal phraseology is treated

synthetically with learning. This applying a word to the literal and Spiritual both cannot be an oversight, for the greatest ability of the learned is employed to give this synthesis a logical appearance of being true. Because the literate can hide this policy from the illiterate it does not perfect a union of the Spiritual and literal. The fact that it is not true makes it an immoral act regardless of the inability of the illiterate to comprehend it. As a measure of expediency it involves policy, yet the point is that the conscientious conviction of this false relation between knowledge and learning could not be negatively asserted unless it was positively known. No other excuse is possible except policy, or an admission of ignorance. Scientifically it is the relation between conception and perception, yet when two persons come in contact by literal argument or otherwise, what is conception to one is perception to the other. It constitutes a reciprocity of understanding that establishes correspondence. For what other purpose except a policy or a scheme is literal learning acquired? The science of dodging is a protective art, but it is extremely dangerous to dodge a peer in the art. If the protection that literal ability affords is a divine privilege, no occasion could possibly exist in maintaining two or more standards of literal authority, the one esoteric and the other exoteric. To reduce the same idea to a simple understanding, the exoteric is natural and divine, while the esoteric is a political abstract, a reflection of the object like the shadow that effects the real; but in reality it is false and immoral for the reason it is not true.

Culture is not involved in this treatment of the literal excepting an attempt as before stated to defend a

policy as an expediency, or compromise between civil authority and the Spiritual, the continuity of effort of the material to transcend the Spiritual. Beauty is divine and also natural, simply because nothing can be beautiful unless it is divine. In a strict sense culture adds nothing to the beautiful, for it would be an anomaly so inconsistent with an equity of understanding as to be absurd. Only those trained to an abnormal conception of what constitutes real beauty could possibly mistake mystery for reality. Beauty is either an intrinsic reality or a deceptive delusion. That culture cannot improve the divine perfection of beauty appeals to simple understanding. To present this view of culture the reality of culture itself becomes beautiful. The policy, however, in clothing culture in literal mystery is to protect the mystery against the simple understanding of natural man, who is more beautiful than mystery, however gorgeous mystery may be, clothed in literal acquirements. Compared to simple understanding, it is analogous to the differential between the Spiritual and the material, or the natural and the literal. To obtain a service which is the fundamental principle of policy, an abnormal mental condition is essential to a material culture, providing that was the end in view. If to the contrary a simple understanding was the purpose of culture, it would be absurd to maintain a complex system of portraying thought, the very conception of simple understanding.

After an abnormal condition of the brain, which is frequently termed "mind," is thoroughly effected, simple understanding is confined to whatever circle the objective leader permits. That is, in proportion to the confidence of a follower the leader will be fol-

lowed. This is a material attraction which is maintained by mathematical and scientific demonstration. It is only true, however, that it is a demonstration very attractive to persons of abnormal convictions. The proof that such mental faculties are in an abnormal condition is, by reason of the person following; having been trained to believe that everybody is obliged to follow something. The leader and follower are both interested in defending this materialist situation, but if it were true it would prove that passive matter controlled the Power that moved it, or that the Spiritual existed for the sole purpose of one corporal body following another. Because it is a literal fact the abnormal mind appears to get no further than the fact that it is literal. What to think is clear enough, for the policy of a leader supplies an abundance of objective thinking; but how to think is an equitable conception revealed to the inner person which the very leader depends upon for his policy in obstructing the constructive ability of a follower, until the follower's brain becomes transformed into an abnormal condition of strict obedience.

The normal advent of birth is irrespective of literal authority. The babe is not a phenomenon or a subject of literal dominion; it supercedes the most fanatical literalist. It destroys every literal sentiment of the subject's dependence upon the object for its knowledge. The babe is in possession of Spiritual knowledge before it breathes or it never would breathe. It is not for literalists to dispute the commanding presence of the babe. Its very ignorance of literal duplicity puts to shame the fiat of man or any body of men proclaiming themselves the "higher criticism." Again

it illustrates the fallacy of materialism to literally demonstrate that substance can command the Power that moves it. The so-called helplessness of the babe is mere literal duplicity, the policy of which is to deprive the babe of its Spiritual inheritance. To literally consign a new birth to the subjugation of its surroundings presents a situation so simple that even the babe in its weakness has sufficient strength to protest against any literal command of which its very ignorance of literal communication is not only a proof of its Spiritual communion, but also a rebuke to anyone seeking to spiritualize literal authority by literal decree. The defenceless presence of a babe appeals to the most abnormal condition that literal acquirements can transform a human being into.

The simple understanding of the Spiritual is evidenced by the presence of an innocent babe, entirely unconscious of the external influence of the complex literal method of communication that policy, greed, and duplicity direct to disprove the pre-eminence of Spiritual knowledge. No symbol conveyed by letter can present a more self-evident Truth, yet man would contend with a grandiloquence of words to frame some excuse for exercising a command, by virtue of a decree of society, that the first flicker of internal life must be dedicated to the environments of external authority. "Before Abraham I am" is a literal interpretation of Spiritual authority. A strict literalist, however, would deny that Christ spoke in literal language relating to a Spiritual authority. Skeptical ability to prove an ascendancy of the literal over the Spiritual can only be disputed by the continual presence of the babe. It is not these written words which

are presented as a picture of the defenceless child, that are intended as a formula to emulate or as a guide to the proper path for the child to follow, since it would destroy the very principle that the picture is intended to convey. The perfect Spiritual Truth of the child would not permit of a directing influence. It is the observation of the fact that the child presents its credentials as one of authority and not by permission. It is therefore a simple understanding between the parent and child, over which scene literal authority is but a blank sheet of paper, on which the Spiritual activity may be recorded. To continue to make the picture more simple, it could be observed that any dispute of this Truth would be confined to the literal record, possibly by a literalist of mathematical exactness, yet the Spiritual presence of the child would assert its supremacy regardless of any literal dispute it may have occasioned. The figure appeals to simple understanding, which could be better studied by private meditation, than too strict an application to "higher critics." It would be well for any individual with aspirations of becoming a "higher critic" to first determine the distance between a literal proposition and a logical one, or the scientific opposite to the logical, since it would be the same as the difference between the power that moves things and the things that are moved.

The child is so strictly a Power acting by direct authority, that the faculty of imitation is as much an embryo of future development as the child previous to its individual personality. For this reason conduct presents itself in the line of progress. Progress and imagination are universal features of the entire human

race, that the higher critic could scarcely fail to observe; and when he makes such a painful exhibition of himself, it presents an evidence that individual conduct is not only misleading, but also presents a situation that those who are misled become the more anxious to hide their folly by insisting they are distinctly qualified to lead others to the same pit of destruction. That is, a literalist claiming to follow the conviction of his mathematical exactness, apparently is justified by his own fiat, that he, as a follower of others in his own image becomes sufficiently apotheosized to insist upon leading them.

The "higher criticism" out-dogmas the most radical dogmatics in the defence of literalism, both factors equally opposed to the Spiritual revelation as evidenced by the presence of the babe. Hence the skepticism of the higher criticism is bigotry in disguise, (political disguise) more destructive than the system they would supplant. The difference between one literal system and another joined together by the same policy does not compare with the Spiritual presence of the babe. Therefore if it is not true the star of Bethlehem was followed in vain.

CHAPTER V.

AGNOSTICISM

IF the folly of agnosticism was the means of persuading a single individual to dodge the evil itself, the sentiment could be condoned as presenting a pitfall so clear and *vivid* that even the blind could not be persuaded to fall into it, for a conviction of what to shun is the first lesson in progress. When mystery is paraded with a knowledge of its effect it becomes pol-

icy to the performer. It has always been a factor in political religion, but Spiritual religion is not disturbed by it. That is, mystery degenerates while progress regenerates.

A conception of progress is not possible beyond the contact with some external object. This commonplace idea refers to an agnostic who declares he don't know; would it imply that he didn't know he had come in contact with an external object while he was rubbing the point of contact? The perpetual negative of a positive event would be, that he knew he came in contact with something, but in asserting, that he didn't know, he meant he didn't know the object he came in contact with. Therefore the science of dodging is always an embarrassment when the definition of a symbol is involved. In this case it involves the word Knowledge and the agnostic is not going to be conquered by illiteracy while he is supplied with an endless chain of words to prove that knowledge is imparted by perception; and not to know the object perceived is to remain in ignorance of any significance derived from the contact which would be too commonplace for an agnostic to consider after he was committed to a negative belief.

As a philosophy or science, agnosticism, theology, and policy are wrapped in an objective mystery to conserve a material negative against a Spiritual positive. The agnostic can tell to the literal exactness of a letter just what ought to be, but what is, he can dodge with the skill of a Greek sophist. His peers in learning who are selfishly interested in conserving the negative against the positive may be in bitter controversy, but they are all agreed against admitting the positive of things, or what is, in contradiction of

their egotistic pretension of what ought to be. Any dissenter to this tacit agreement is cast out as a traitor to the cause of agnosticism, or what could be justly termed negativism.

When a child becomes trained to a belief, it is of small consequence what the belief is, so long as the objective policy of the subject's dependence upon an object can be maintained. The esoteric chamber of learning cannot be entered until this dogmatic falsehood is so thoroughly embraced that no escape would be possible with so-called honor. The skeptic, the materialist, and the more modern cult term, "higher criticism" is embraced in this esoteric delusion derived from the prerogatives of the pagans, as anti-Christian as light is the opposite of darkness.

The ideal "what ought to be" is too vague for common understanding. There is a political purpose in the effort of maintaining the ascendancy of the "ought to be" over the "what is." The "what is," however, is no less positive by reason of the negative "what ought to be," but the well-known magic of mystery in attracting the populous, was thoroughly utilized by the ancients to obtain a slavish service with an apparent contentment that gave color to the authority of whosoever was learned in magic. This mystery so successfully maintained by a combination of religion and politics, continues to take on forms more congenial to the progressive persistency of the human race.

It requires the same Power to affirm, as it does to reject a belief, therefore whatever state of belief an individual might maintain it presents an ultimate end that would not admit of a negative consideration, even

if the Power required was the same. It is practically a respect for sincere belief to recognize the virtue and consolation of belief yet the fact that it is an ultimate conclusion, or it would not be a belief at all, constitutes the necessary point of departure which makes progress a possibility. The mere changing of one belief for another would not be any more than suggestive of what constitutes real progress. As long as a belief of any character embraces a strict holding to the policy of objective authority, the latent conception of progress will remain as sterile as the individual embryo previous to birth.

It demonstrates that the ultimatum of a belief will not permit of an agnostic progression which would perforce be directed in the support of whatever belief was present. No one could logically be blamed for being born, and an individual would be equally irresponsible for a sincere belief. The situation would be reversed when a person would employ the Power which is and from actual experience, known to be a common inheritance, cultivate a mystery and make it so attractive as to lead an innocent child into a state of degenerate belief, until regeneracy or destruction becomes the alternative.

Political heresy is as distinct from Spiritual heresy as a belief is from a true conception. It is derived from the policy of the learned pagans, that an objective god must be maintained as a necessity to govern the natural instinct of common humanity. It was readily construed into a condition of depravity and very much enhanced by the ability of the learned in mystery to keep a new attraction before the people. That it was the policy to degenerate the many that

the authority of the few could the more easily be maintained, is a matter of history, but the introduction of this policy into the era of Christianity gave rise to dogmaticism apologetics, and learned skepticism, a natural result of the policy of agnosticism. Such a fierce argument was certainly more negative than affirmative, for a simple acknowledgment that God was universal Power and Knowledge, was more proof that conduct as an effect of the Power involving the will was more responsible for its misconduct than the Power that made the denial possible by a mere tacit negation of an external Omnipotence.

To declare that God was both subjective and objective to sustain a negative argument would be absurd. It would be more reasonable to observe that man's conduct actually exhibited as a negative and positive both, would either be destructive of the Omnipotence of God or the declaration that He directed the conduct of man objectively. To admit the human equity of the entire human race is the point at issue; and that the corporal individual calling himself man in the image of God can so manipulate his mental organism as to deny a knowledge of his own existence for the purpose, revealed by his conduct, in protecting an objective authority, is certainly not logical even if it is possible for a subject to direct his own conduct. To examine this situation carefully it could be observed that modern learning is based upon pagan philosophy, merely adopting Christian precepts for popular support. It is strikingly obvious in the skepticism carefully disguised in the term agnosticism, a denial of a knowledge of existence by the mere quibbling over abstracts, and an eloquent exhibition of phraseology and much learning.

That the innate ambition to progress is a universal fact, should be recognized when it would be a simple matter to account for learning as such, from which a mysterious conduct would be a mere incident. To the credulous or weak minded, who are also endowed with progressive inspiration, the attraction of mystery would be a proof of the common ambition to progress, while it would also disprove the prevailing sentiment that the child is a dependent upon the objective influence of previous learning. The child is given no credit for its direct communion with Spirit, and even the conduct of man is so mysterious that the credulous can be convinced that knowledge is learning, omitting as a purpose of policy that the Power to learn was the very essence of learning, of which fact the subject could be as ignorant as a stone; yet if the Power—Logos—God, also not irreverent to recognize the same Power, as Knowledge, did not exist in the subject previous to conception, no conduct, or learning, mere abstracts of knowledge, could impart the Power. It would be idle to attempt to account for the conduct of man, when the learned are contending with each other to preserve the prerogatives of the pagans in denying to the child its priority of Power, that no argument of any character effects in the least.

The power of a locomotive is equally as effective in going backward as forward. Conduct, therefore, is as dependent upon the Spiritual to maintain a negative declaration as to defend the opposite—the positive. It is this feature that sustains the agnostic in a possible belief that he was going forward, while the difference between moving forward or backward would be embraced in the effect. That is, the power to move would not be concerned in the direction of

the movement, the direction would involve a strictly subjective principal as much so as the communion of Spirit of which the babe is absolute master ; and while it can be trained to believe that mystery is more attractive than reality, it cannot be deprived of its title to private judgment or a direct communion of Spirit of which it must necessarily be a part or it could not be persuaded to believe it was moving forward, while its confidence was being betrayed for the purpose of leading it backward.

The agnostic to be such must maintain what is not rather than what is. To thus exhibit the Power of knowing which is the most perfect presentation of Truth that a human being is capable of perceiving, reflecting a conception of consciousness, cannot be accounted for except as a purpose of policy to promote an egotistic pretension to an esoteric distinction. If human progress represents no more lofty purpose than to promote a material advantage by the external pretension of not knowing what the internal proclaims to be false, or the ability to declare what is not, would be impossible. It would be equally absurd for a man to declare he was dead while he had life enough to make the assertion. To declare a disbelief in Truth, a Spiritual fact necessary to life itself, is the external evidence of agnosticism. No circumstance of literal authority or political obligation can justify a person in proclaiming that God is more than life simply because a transient belief in objective authority is chosen to supersede the subjective. Truth that to be such could not be less than perfection. Hence an ideal god, the most fanciful conception of the brain, could not be the superlative of the Truth. An honest

conviction derived from literal authority appeals to the principle of private judgment or subjective meditation. The fact that the records of man's conduct do not appeal to the necessity of confidence, gives to the communion of Spirit a greater significance; particularly when selfish policy persists in maintaining the supersedure of literal words over the Spiritual; it is a vain potential effort that every birth rebukes in the voice of God. To treat the assertion of an agnostic with altruistic charity, that he sincerely does not know God, would be the limit of charity. It presents an alternative, however, which involves his private judgment, as inviolate as the private communion of Spirit. If a person's mental organs are in an abnormal condition, he could not be responsible for being an agnostic, but if his organs were sufficiently normal to maintain a policy of selfishness, it could not escape the observation of even a child that he was a dissembler of the highest type, even if the child was so deficient in literal learning as not to find words to express it.

If a policy is constantly intruding upon the study of pure reason, it will dominate the situation. When it is good policy to be honest from a literal standpoint, the policy should be delegated to material things. It is only a symbol of truth that concerns policy which relates to the corporal body. It is this perplexity of relation that presents a misleading differential between the Spiritual and literal effect. It is a conservative policy to contend against progress, yet progress persists because it is strictly an effect of Spiritual power directed by the innate moral sense that is as much a part of humanity as the inspiration of

progress. It does not effect the innate organism universally common to the human race, whether learning is subjective or objective. That is, whether the Power acts immediate or direct, or whether mediate and indirect, the organism capable of receiving impressions and transmitting them are distinct personal attributes, or communication would be so positive that the attempt would not be made in the absence of necessity. The important feature of the science of life is the persistent effort of the literally learned to defend a policy or subjective obedience to objective authority. If it were true, it would not require a policy, or militant dispute to defend it, hence the "higher criticism" is extremely agnostic in its pretence, of which the term signifies an ultimate tribunal of learning that excludes the more vital relation between knowledge and learning, by refusing to recognize that the Power innate is not subject to objective control but instead it is the source from which learning and progress is possible. Before the object will succeed in obtaining complete authority over the subject, it will be obliged to give the babe a stone instead of bread, and prove that an effect can dominate its cause..

CHAPTER VI.

TECHNICAL EXCLUSIVENESS.

A NY effort to maintain esoteric terms will lead in the direction of destruction even if the final end can be dodged at the last moment. Virtue is constantly renewing itself from the base as pilgrims seek a more lofty elevation with various degrees of success. Technical skill in promoting an equable distribution of learning is derived from the common inspiration of strictly a human distinction over the natural and uniform instinct of animals. If this privilege of progress, which makes the caste system of society a possibility, is an altruistic principle, a forced exclusiveness by cultivating esoteric signs of portraying thoughts, is embraced in the category of immoral conduct. A mere political fiat of what constitutes morality cannot overrule what the Christian conception of truth and morality stand for. It is taken for granted that the right of private judgment is admitted by the most civilized nations of the world since the dogmatic sentiment of theocratic governments have been exploded by even the political admission of personal freedom. That progress is a divine principle bestowed upon the entire human race irrespective of any distinction of personality, is the only bases that strict logical arguments can be maintained. There is nothing in the Bible or Constitution of the United States of

America that commits a single individual to the prerogatives of the ancients; for that reason all psychological questions founded upon pagan conclusions are as obsolete as their political effort to maintain esoteric exclusiveness. The same dispositions, however, for the strong to prey upon the weak, is too plainly obvious to require detailed repetition. What the people are more interested in is enlightened remedies rather than esoteric methods by which they can take advantage of each other's weakness. There is no remedy for a disease while the cause is carefully guarded to protect the remedy. An ideal, "should be" will not eliminate an existing cause which continues to develop with the developments of remedies. If the cause is protected by the same person or class of persons who profit by the administration of remedies, the equity between cause and effect would simply be so perfect that one principle would support the other like two evils depending upon each other, while neither would be tolerated separately. The person who cannot practice his own precepts would be a negative reformer, regardless of all his technical performances or material acquirements which might attract as much worship as a pagan poet. The most beautiful sentiment that was ever expressed by tongue or pen will never justify the policy of trying to establish a synthesis of relation between the words "knowledge and learning."

Technical words can be multiplied to the end of time to preserve an exclusiveness between one collective group of persons and another.

Each group could be antagonistic to the other which is the general object of organization either of-

fensive or defensive. In either case, the principle which the words "knowledge" and "learning" signify, never needed political protection since time was or will be. A mere objection and demand for proof to be followed by continued objections, is the limitation of technical exclusiveness. The principle of Truth is above any technical symbol, however perfect it may be carved or defined. Hence if knowledge and logic signify a negative of Truth, words would not be competent to signify any finite principle. The truth is the One Supreme principle that will not respond to the demand for proof. The absurdity for such a demand would not be insisted upon except by a person strictly committed to esoteric terms rendered with technical exactness.

The mere presence of the new-born infant is the evidence of a direct communion of Spirit. The infant is declared to be helpless by the esoteric manipulators of the medium of communication by symbol. To dispute this trite sentiment upon which the social fabric is declared to rest since progress first suggested the use of tools for human beings to rise superior to the animal instinct, has always been declared heresy by both civil and religious authority. Yet the infant, without counsel, judge, or jury, disputes this trite declaration upon which war has been declared between nations, not so much to protect the infant, as the continuity of the sentiment of the child's helpless advent. The very presence of a live infant denies its dependence upon any external authority. From the instant it breathes, its every act is a command. The entire absence of any understanding from its objective surroundings, makes the commanding presence of the

infant a perfect proof of its authority. The impossibility of obtaining any evidence of the inner presence of sentient conception except from the independent energy,—that is self-asserting. The infant's commands are the immediate point at issue, and it makes all theories absurd that pretends to maintain the dependence of the infant based upon the literal authority claiming its advent to be a condition of utter helplessness.

There is a vast difference between the "helplessness" of the infant and its defenceless weakness. A careless observer would not notice any remarkable difference; and after a cultivated conviction that an infant depended upon its objective surroundings, it would be almost useless to point out the mistake to a person betraying such conceit. It would be a draft upon charity to believe it to be the result of an abnormal cultivation rather than a deliberate effort to parade such an attitude that only later experience would reveal it to have been due to ignorance rather than intentional conceit.

To return to the infant for scientifical observations: Since the source that makes the observation is the point of contention, it presents the relation between man and man as a distinct proposition to the relation of man and the Power derived from direct revelation which the Power itself imparts. In the absence of any better presentation of the principle, it is the sacred communion of Spirit of which the infant is the evidence more than science of the most searching character has ever been able to penetrate. The limit or brink of discovery derived from an unlimited number of methods, resulting in mere tentative specula-

tion, all of which are labeled, "final results unknown." Now the infant is more interested in seeking "bread" than it is in discovering the philosophers "stone." It is therefore utterly ignorant of its anxious surroundings with its scientific ability to preserve the spark of energy that the infant distinctly exhibits. Unfortunately, from a moral point of view there is a political interest to preserve a technical exclusiveness between artificial methods and the natural, of which the infant is master. It commands attention with undisputed authority, for the reason it has no scientific learning by which it could enter the controversy of scientific investigation. That this simple presentation of the Truth is not equally as well known to the learned as to the infant, would be absurd for anyone to assert. The inquisitive could well ask "why the learned do not expose this effort of the infant to obtain a recognition of a prior authority over all the learning that the world has ever developed?" Because civil authority has been in conflict with Spiritual authority to control the infant, since Samuel consented to the inauguration of Saul.

The infant does not represent a greatness of physical strength; but as an evidence of the principle of Truth it is no less great than the greatest. The policy of greed is an object of attention that cannot be disposed of by mere ideal precepts, or even legislative decrees. It is impossible to disprove the individual authority of the infant by abstract argument or mere statistics since they do not extend beyond the differential of methods when each method is so engrossed in maintaining its special method in seeking an abstraction of the energy that moves things, which calls

for proof that an abstract principle can supersede a concrete of which the abstract is a part.

If a policy of misleading the child can be justified by the learned in defiance of reason and the Truth constantly being asserted at every birth, the mistakes of the ignorant would be virtue in comparison. The fact that such an extravagant system of technical words is defended as a necessity to keep the populous obedient to "law and order",—a condition having no bearing whatever upon the relation between man and God; this relation in no sense dependent upon words, either written or spoken. Man's relation with God is the very Power that transcends the first gasp of the babe for breath. The exhasuitve discussions embalmed in technical phraseology would not be maintained to assist the babe to breathe, for this Truth is common among human beings who never heard of a book or the English language. It certainly points to a Power having greater authority than any that political sagacity ever established, even allowing it to have been with honest intent.

The illiterate child or the most abject specimen of the human race knows itself to be in possession of a Power that its most essential feature is self-revealing. The child walks from an inner energy that forces it to be active in a variety of directions. It results in the child's walking, of which fact it gives immediate evidence of knowng. Whoever observed a child take its first step, reflecting the effort that every person must have made, and then try to concoct a negative objection to the direct communion of Spirit in support of a policy of misleading the child in the interest of some collective system representing temporal author-

ity, or that the relation between man and God depended upon a complete submission to the authority of man over man. To recognize that energy in its multitude of employments from the force of gravity to dynamics, and chemical action of the most uniform character, all of which represent the power to move things, is to recognize that energy is no less than God since it is an omniparity of authority that no combination of muscular strength has ever conquered.

The policy of defending a belief in an objective God is evidence that man can divert the conduct of a child by the equal privilege to the common energy (God) supplemented by a directing authority equally as universal as the energy itself. It is worthy of note to observe that man has never been able, in whatever presentation of ability in using this concrete energy in various ways, he has always failed in exercising any authority over the energy upon which his movements depend. In a normal condition man can move forward or backward and also scribe a circle, but it is confined to the infant to protect the direct communion of Spirit that no policy or political manipulation can find space enough to interrupt.

If the babe is not civilly received it can always return to the Heaven from which it came.

The possibility of belief is legion and the written authorities in support of beliefs in general presents as great a variety as the systems themselves. Each system represents a collection of units greater or less in number; to be harmonious in purpose a common end is the prime object of the collection. This presupposes that each unit is in perfect accord with the object; thus, however large the collection could be, it

represents a unity of units banded together in one common belief. It is not to the present purpose to analyze the differential character of each system of belief, but to accept for granted that each system is a verity of conviction, equally as potent as the first conception of light that breaks upon consciousness revealing the Power to taste and feel. If each unit of a specific belief is as sincere as the external evidence indicates it presents a situation that involves the principle of altruism and also a motive of policy representing a distinct opposite. It presents a motive for technical extravagance for the sole purpose of misleading a child in the direction of some specific belief that practically degenerates the mental organs that the very Power of life first acted upon; in verity a perfect knowledge of God that the devilish greed of man seeks to deny, supported by physical strength and literal authority manipulated by the same greed, against which effort is arrayed every living thing that moves, not each object by itself that philosophers have tried in vain to prove, but moved by the One Power that all sentient objects know to be God, yet only a few possess courage enough to admit it.

When a child's mental faculties have become degenerated from the Spiritually normal, to the physically abnormal, regeneracy is more improbable than probable. Regeneracy becomes less difficult as political authority is compelled to relax its tentative regulations over Spiritual affairs. If the protection and welfare of the child prompted the effort to establish some specific belief in opposition to the Spiritual conception, it would not require technical methods of secrecy to effect it. It is no secret that a child can be taught

to believe anything after confidence is established. It is absurd under such conditions to treat the Power to perceive prior to conception as having any directing influence over the character of object the subject must come in contact with to establish conception, that possessed the latent Power of God, or Knowledge, just as perfect before a contact with material substance as after self-consciousness. That is, the Power to conceive in no sense was derived from the object perceived. The relation of belief to the Truth that the very presence of the infant establishes, shows the motive for the elaborate effort of technical exclusiveness to divert the Spiritual Truth into an abstract belief. The fact that the belief of one day is disbelief the following, does not compare with the Truth revealed to the babe, no less true at the beginning than at the end.

CHAPTER VII.

THE BALANCE OF POWER.

THE absolute and exclusive relation between individual person and God will not permit of instructing an individual so embalmed in a belief that he fears to lose it if he even meditates upon a proposition separate from the belief. It simply strengthens the verity of God and Person in each individual subject of entire humanity. The word "belief" is extremely nominal, also convenient to maintain a dual deference of equal importance, for either immediate or mediate conveyance. It is only the ultra learned in etymology that can use words to accomplish some desired end regardless of equity or justice. On such occasion, however, moral restrictions have no recognition when some material regard is the sole end in view. It is the ability of man to dissemble by the instrumentality of versatile words that effects the common understanding. The common man is frequently held like a vise in a condition of abject authority. He is told and taught by his fellow men who give an external appearance of superiority that he must believe whatever he is told to believe, and to be extremely careful not to believe what he wants to believe himself. A case of this kind is not confined to the illiterate strictly, for evidence is too common to require details. A man must deny natural perception not to

observe that the ultra learned, from external evidence at least, are strictly held to a belief having no firmer foundation than literal authority. Surely if a literal person fairly embalmed in etymology can be so degenerated from his beginning or individual birth, that his belief is strictly confined to book authority, it is not remarkable that the confidence of an illiterate person be readily obtained.

It is mere speculation to observe that scarcely one individual person in a thousand possesses a clear comprehension of the relation of a belief to the principle of conception and perception. It is neither strange nor remarkable that a thousands individuals can be trained to believe whatever they are taught to believe against the possibility of one who, being compelled by force of circumstances to work out an intricate calculus of what to disbelieve, rather than what he is told to believe. It reflects what anyone has the natural ability to work out, that moral courage constitutes the balance of power between good and evil. It would be well to bear in mind as an assistance to overcoming the various attraction as a thousand to one, that knowledge is the Power to learn, rather than cling to a belief that knowledge is a result of learning. It would no doubt appear paradoxical to any person who was honestly embalmed in specific belief, for that reason it is very important to consider the relation between knowledge and learning, that is, if sufficient doubt exists to attract enough attention to analyze the difference between Truth and belief. A complete surrender, however, to objective authority presents a situation so nearly hopeless that assistance would be resented. It would be largely due to the cause of such

a desperate belief which was too much assistance. The worst cases, however, of embalmed belief have sometimes yielded to the absence of treatment, when the meditative faculty of the mind would rally and discover at once, by virtue of experiences derived from too much assistance, that the Truth was an intrinsic principle of strictly a Spiritual character, if not God certainly no less perfect. It is no greater discovery than the infant makes at birth, but the continuity of birth in the form of experience involves the privilege of conduct with the policy of belief and material attractions that the wonder is that even one in a thousand can discover the policy of maintaining such a fallacy as an "unknown God."

This continuous policy of seeking God with a view to establishing a common belief that Spirit is invisible, is remarkable on account of the failure that follows every new movement in that direction. If the same diligence was directed to discover the motive it would throw a little light at least upon what is so eagerly desired. If the motive is to improve the Spiritual welfare of the child and natural man, it could be more readily found than to search for the origin of heat or some method by which time and space could be mathematically and scientifically determined. To consign a child to abstract belief when its very presence represents a concrete Truth, is to present one reason at least why the scientific effort is more to establish a negative rather than admit a positive, that the child cannot be deprived of without committing the equivalent of murder.

The combined effort of all the ultra learned never succeeded in materializing a soul that compares with

the reality, sufficiently visible to make a dispute of its presence absurd. Since all the letters and instruments that human progress has invented has constantly been hurled at the babe and primitive man, it has not disturbed his title a single atom, to a direct communion with God. Now when the ultra learned agree to agree that God is unknown, they naturally feel safe against the efforts of the babe and primitive man, for to dispute it in literal terms acceptable to the ultra learned would exhaust time and space before such a millennium could possibly occur. Progress would have to be successfully chained, and the door of Spiritual communion would have to be locked by policy and greed even to their own destruction. This would be a scientific result by a mathematical calculus on aristotelian lines. The visual organs of the babe may not be able to perceive objects, and this fact would be readily grasped by a negative objector more cultivated in negatives than positives. It would also reflect proof that more effort was made to prove the invisibility of God rather than admit frankly that God was neither unknown or invisible. Heat can be felt by a babe, and if that is disputed it can certainly taste, for it will refuse to take vinegar while it will accept sweets.

God is revealed to the blind by the fragrances of a rose. To hear a bird sing or hear the breakers dash against the rocks is to recognize the voice of God. Therefore it is only the effort of policy and greed to maintain authority over whatever recedes in fear or can be conquered by physical strength. The individual, however, who discovers that he is master of his own conduct, will defy all objective authority since it is shorn of its attractive influence.

To admit the omniparity of God and then deny it by a negative assertion that He is unknown is strictly confined to a narrow mind, so thoroughly cultivated in negatives that it becomes a positive in practice. It is painful to read brilliant works of fiction and also scientific dictums of what is good conduct with a familiarity of what is evil conduct that reflect the personal character of the writer more vividly than the most attractive scenes, or minute mathematical exactness that the most ultra learned can present. The mere excuse of human imperfection casts a reproach upon the omniparity of God or His omnipresence. To cultivate a negative until it becomes a positive belief, is the misleading path that illuminates appearances in proportion as the distance from reality becomes extended. Whoever has anything to exchange will become so interested in making it presentable that the welfare of the purchaser is entirely neglected. The extreme care by which an object is decorated is to mislead the receiver, not for the benefit of the one to be misled, as it could be asserted, for the very decoration affirms more than speech that the sole object of the decoration was to attract an object for the advantage of the subject decorated.

The psychologist decorates his efforts in vain to prove an objective God, which directs the conduct of the subject through the mediate instrumentality of acquired learning (not knowledge, for to be strictly logical, learning is the product of knowledge which in all cases is the infinite source.) There is no necessity to dispute the psychologist for the necessity to decorate his profession is sufficient evidence that he has got something to exchange, for which he is seeking

either purchasers or followers. It is often equally as difficult to prove a positive as it is a negative, or that appearances are ever presented so attractive as to transcend reality. It goes without advertising that negatives are more popular than positives, for a crowd can be led away from their base of supplies with a bass drum that has nothing inside with only noise of no nourishing quality outside. Because a negative can be employed to such a great advantage it is often remarked by really good people who are embalmed in their own conviction: "Why will people act so when they ought to know better?"

To dispute the Power that moves things, one must either stand still or admit his abnormal condition of comprehension to be obstructed by some physical disorder over which he has no control. It is not uncommon for a psychologist to assert that abnormal conduct was due to a diseased mind rather than any physical defect. One would have to be as familiar with metaphysics as Aristotle to dispute him with satisfactory proof, but strange to say his familiarity with the subject demonstrated the possibility of an abnormal condition more successfully than any objective effort could possibly refute.

If conduct was subject to objective direction there would be no need for a scientific analysis of a subject by objective effort, for conduct would be strictly a matter of fact over which the subject would have neither directing influence over his actions nor could such a person be logically held responsible for conduct that was admitted to be due to external direction. Because one person can compel another to serve him, it distributes the principle of conduct equally between

the subject and object. That is, it would be a matter of conduct to demand obedience which also represented conduct. Each would be a party to misconduct demonstrating the extreme opposite of any possible need for a psychological investigation to determine whether the directing influence was objective or subjective; the evidence being so perfect that the directing function was in both cases a strictly internal affair. In obedience an evidence of fear is doubtless the directing influence, while the desire to be served was the controlling function that caused the demand for service. Particulars would not change the essential feature of the principle, that the Power was at the command of whatever function required its use, and the mere analysis of the numerous functions and physical organisms has no effect whatever upon the common operating Power that the entire physical movement of everything whether sentient or insentient depends.

It would be as futile to analyze ashes to determine the origin of fire as it would be to analyze functions and material organs to determine a Power that asserts itself with more promptness and evident reality than all the skeptical effort to prove that a negative speculation can command a positive Power of which everything that moves gives evidence.

A thinking person with courage enough to think his own thoughts could scarcely be so irreverent as to find fault because he could not command the Power by which he was able to think. If God is more than what he exhibits in the energy by which objects are moved, it presents a stubbornness in proportion to the negative objectors, who refuse to except the vis-

ible evidence. It follows that a refusal to acknowledge a visible presence would not be a prerequisite to be able to distinguish His invisible presence.

The policy of maintaining a theory of external influence directing internal movement, enables a designing individual to secure material advantage over another less able. The principle is legalized by policy again, and it would appear on the surface that material strength controlled Spiritual Power. The ultra learned never contend with each other over the supremacy of the material over the Spiritual. There is an individual instinct which is not only self revealing, but it also conveys to the mind a clear conception that the same principle is universal. No learned preacher would attempt to maintain a doctrine negative to this principle. Political manipulation of what is well known to be spiritual compels the most sincere preacher to adopt a modified form of policy, before he could attract sufficient attention to denounce the principle of policy as generally understood, while he appears to sustain the principle in support of his material interests. It is, however, confined to the vagaries of literal words which were only permitted in the past by political consent. Literal words bear the same relation to speech as material things to Spiritual activity. It does not necessarily contaminate a mechanic because he is compelled to use poor tools, or reconstruct them before he can do good work. It is the same with a preacher or teacher, he is compelled to reconstruct words or change their standard definition before Spiritual thoughts can be portrayed. No person can be designing effectively without some method of communicating conceived thoughts. The

picture, however, will reflect the design ; may it be political or moral, it can never be continually disguised with a policy to elevate the effect above the cause. A man may think it would be dangerous to permit the common people to know the Truth except as it is literally dealt out to them, but there are others who think that the Truth is revealed direct; it not being a principle that can be absolutely withheld by the policy of man. It is the babe therefore that represents the balance of Power against the policy of misleading it for a material purpose, an effect rather than the cause, which is Spiritual.

CHAPTER VIII.

SUBJECTIVE INFLUENCE.

FOR ages since man was first introduced to the bounties of Nature it has been a matter of speculation to discover the relation of God to man. The relation was too simple from a natural standpoint, hence man no sooner discovered that he could make things with his hands which as a matter of course became objective in accordance with the use of the word "object," reflecting what is claimed to be perceived prior to the sense of perception. To be convinced of this postulate simply because no other has been discovered to supersede it, would be the Truth according to Spencer, and all the literal authorities of the past. The very foundation of civilization is claimed to rest upon a "postulate." It is more correctly the foundation of a policy so carefully guarded that the magical influence that was attached to every progressive event discovered by the ancients. The postulate and some simple act of incantation was the only method by which a discovery could be patented or its benefits securely held by the discoverer.

Reality was common to animals—it would not satisfy the progressive ambition of man to simply make things with his hand. He must supersede reality or admit he was not superior to animals who could make things with their feet and mouth, and by continually

turning around in a nest give it a touch of art that provoked the envy of man, who became so jealous of the animals that he would demonstrate to them at least that man's mission on earth was to conquer or destroy whatever opposed his ambition or vanity. Thus progress from the start declared war against the past. The odds were a unity of negatives against a single positive.

Mystery became so popular that the magician was as much deceived as his victims. The former because he did know what it meant, and the latter because he wanted to know, from the fact that the mystery held the attention of the victim. It established a system of exchange and correspondence that flattered the vanity of man in his remarkable success over the positive reality of animals, which were really superior from the lack of progressive ability that always had the burden of vanity to contend with.

The objective glory of man rests as securely upon his ability to be mysterious with material things, as his subjective glory does upon his deferential choice between good and evil. It is vastly more important for a person to follow what he knows, allowing it is a mere trifle and even objectively foolish, since it would be less foolish than to follow something that he knows nothing of except it was mysterious. Subjective influence is the real base from which progress rests as secure against objective mystery as time and space rests upon eternity. The proof is the influence itself revealing a progressive instinct no more mysterious than the non-progressive instinct revealed to animals. The policy of the mysterious man is to prove by the number of followers he can obtain that objec-

tive authority commands subjective reality. It is a stern chase like the philosopher that tried to jump over his own shadow, and looking back to observe it behind him, was greatly concerned to observe that it persisted in remaining in front. It was only the mysterious man or ultra learned that was able to fathom this mystery of shadows, that is, to determine whether the shadow was the object perceived conveyed to the subject perceiving; the conceptional ability to comprehend it was his own shadows. There is no record of the commercial value of shadows, but the fact that the ultra learned grew immensely rich is the point to be observed.

The instinct of progress inherent in the subject enabling a person to flee from fear or courageously defying it, was the same subjective energy that enabled the subject to flee from the object feared, as to defy its mysterious conduct.

Policy, as a principle of conduct, would not be such if it did not discover it could apply the innate Power to move things in whatever direction the emotional senses direct, whether it be right or wrong. This feature relieves the Power from any responsibility of directing the conduct, it merely furnishes the energy, while the responsibility of conduct rests entirely with the senses, or policy would be so uniform that even mystery would not excite the emotions, when progress itself would be a dream, and policy would not be productive enough to defy the moral sense of which the promptings of conscience in a normal condition would be the custodian. It needs no argument to convince a subject with Power enough to meditate, and emotion enough to be conscious of it, that policy is op-

posed to virtue, as much so as progress is to a conservative finality of previous results. That is, policy is the logical opponent of progress, and also the father of mystery which misleads the credulous away from their natural or spiritual virtue.

The concrete functions pertaining to subjective consciousness is just as much a direct revelation as the breath of life. If God is objective to this strictly subjective influence, it presents an inconstancy of authority, that would make God an objective director, a coadjutor of political authority. The most degenerate individual could not exhibit a perfidy more unreasonable. The excuse of ignorance or predisposition to depravity would not convince an illiterate person, that intellectual policy was necessary to preserve the human race from destruction by reason of its progressive instinct, a common inheritance as much so as the breath of life.

It is not necessary to dispute the directing influence of God, whether He is subjective or objective, so long as the influence is recognized. It makes no difference whether souls are material or Spiritual from a literal standpoint. Subjective influence is an emotional consciousness that feels and tastes; the Power therefore makes it possible for the subject to be self-conscious. How can it be less than the Truth; it is certainly more than any temporal authority has got to its credit. If the psychologist has discovered that a subject must come in contact with an object before it can become conscious, only proves it to be a political subterfuge, which would not be politics if it admitted that the Truth had no use for its services. It remains unproved that the subject depends upon ob-

jective authority for its sense of conception. The Spiritual rendering of the Scriptures does not maintain an objective authority over the subjective, even if the political rendering strictly confined to the letter declares it was proved and settled beyond dispute by scholars competent to understand it. But what has politics got to do with the Bible since the Declaration of Independence with its most altruistic sentiment expressing the very soul of the Book?

A lump of sugar is objective to the babe which at the same time it is subjective to the sugar. The sugar is sweet by common consent, not by reason of the consent of etymology, but because it is known to be sweet. How was it discovered to be sweet is the present point of observation? Admitting the contact to be an important feature it was still more important that the emotional function of taste was a part of the babe's existence with the necessary energy making the subject and its predicate complete without any assistance from the lump of sugar. It would be hairsplitting for objective authority to insist upon its ability to prevent the necessary contact, for it would introduce another feature, making itself a subject to objective policy which would involve the life or death of the babe. To confine the observation to the ability of the babe to conceive that sugar was sweet, represents the relation between objective authority and subjective influence. If the subjective influence including the function of taste, and the activity to operate the function was not the principle feature of conception, the presentation of a stone objectively would be equally as sweet to the subject as a lump of sugar. It is the power of God involved in this presentation;

it is no trifle to be brushed away by objective authority based upon the support of the letter objectively and the Spirit subjectively. Objective etymology is limited to the relative comparison of symbols by which objects are known with their various actions and qualities. Subjective humanity can be considered individually or collectively as subject, but the infant's cry is: "Subject! to what? before Abraham I am." Is man's fiat the mere echo of a like conception able as a logical fact to compel a subject to believe he is under some figurative object that the policy of man can invent by the emotional function of progress that is a part of human birth. What is progress, if it is not discarding the old and pulling on the new, or profiting by the mistakes of the past which teach what to shun rather than exemplify what to emulate.

To recognize that policy was objective and also negative to whatever was natural or positive, would present a motive for maintaining a theory of objective authority over subjective influence. It thus becomes a question of private judgment over which objective authority becomes an abnormal delusion, or an attractive mystery depending upon credulity to obtain followers to make the mystery mysterious. Mystery becomes an aid to progress when it is individually discovered that it is no mystery to the person who, by stress of circumstances, was compelled to admit that it was not objective in reality, but just as much dependent upon subjective influence as the beating of the heart or action of the lungs is dependent upon breathing. It is not only idle but absurd to ask questions of a person, pertaining to a negative belief or objective authority. When a person reflects a conduct

of subjective influence by desiring to be informed the reason why people will chase a mystery until they run it down only to find it was a trumped up object to mislead the credulous who, in their weakness for mystery will follow like children until their confidence is betrayed; when nothing but moral courage will adjust the principle of progress on lines of human equity.

The policy of maintaining that God is a mystery necessitates a supporting comparison by presenting two mysteries, each supporting the other which establishes a positive. Literal words are therefore legalized by a standard definition; for instance, the word "subject" means under, while "object" means over or above. If there was no Spiritual influence to contend with there would be no occasion for a policy of mystery to hold the credulous in a state of servitude. It is practically an admission of a deceptive motive when it requires studious care in seeking to explain one mystery by presenting another. Thus when it is asserted that God is a mystery, the student seeking to investigate, must first become learned in the names of things, and when political authority will severely punish a person for bearing two names, such authority does not hesitate to practice the same method for no other purpose than to appear to possess an authority over Spiritual authority. This principle underlies every political effort since man discovered he could misrepresent the Truth by giving to it literally a mysterious appearance.

If a person believes there is an objective God that directs his conduct, he knows whether he affirms it as a purpose of policy. In either case it would be unwise to even attempt to disprove it, for if a person is sin-

cere it would be a disrespect to the principle of private judgment not to recognize an equity of belief. Also it would be equally unwise to attempt to disprove what a person must know if he is prompted by policy, that he is trying to maintain a false position. The truth as a Spiritual principle, it does not effect whether it is a sincere belief or a policy to hold that God is objective. It is for the meditative mind to examine this important proposition by the same rule it is affirmed. That is by the comparative test of words whether a political object can transcend a Spiritual subject by a mere fiat of declaration. Is it logical to hold that substance falls up, allowing the subject and object are both a substance? The most important relation between a subject and object is to fall, and in order to fall the subject falling must be above the object that the subject comes in contact with. In this particular the object cannot be "above" the subject and to maintain that God is objective for the convenience of policy which maintains an attractive mystery to mislead the credulous and sustain a belief on the ground that all posterity has been continually instructed to believe it, is simply absurd. God's authority is no less a fact whether He is objective or subjective, for these terms are a mere policy limited to material things, having no relation to the Spiritual other than the necessity of a predicate to move things. When a person discovers this simple Truth, whether it is withheld from lack of courage or not, such a person cannot be convinced by policy or any form of theory that God is a mystery or unknown, for to discover it is to know it. Any object either animate or inanimate should be able to comprehend without as-

sistance that whatever substance is sustained above its base composed of substance also is dependent upon its base for support. In like manner when an object may temporarily maintain a situation above a subject, it is only possible by recognizing that its position depends upon a subject for support. Therefore subjective influence transcends any objective effort that man has ever accomplished since political effort has tried to obstruct the march of human progress.

CHAPTER IX.

NATURAL PROGRESS.

WHEN a person knows God all mystery becomes dissolved and can be explained continuously without an atom of error subjectively. But to a person who clings to mystery as a bridge between the present and the future, this bridge of mystery would be an obstacle rather than a means by which the desired end could be reached. A presentation of communication in a strict conformity to the letter is impossible when spiritual communion is the desired end. To insist upon a material method of Spiritual correspondence presents an impossibility that really preserves the sacred character of personal communion with God. The necessary literal method of communication between man and man thoroughly explains whatever mystery may be employed by one man to beguile another. The person who quakes with fear can be persuaded to follow, but on no account will a person defy a mystery once it becomes inculcated into a firm belief. Thoughts are as free as the ability to move forward or back at will, but fear is an emotion that can be played upon so effectually that the freedom of thought can be controlled by external influences. It is the boast therefore of the so-called educated man that he can overcome a multitude by his superior cunning. He carries a burden of conceit,

however, that often subdues his boldness since the cry of a babe (the voice of God) will pluck out all his feathers.

Experience will defy literal precepts, for the semi-learned presents a more dangerous problem for peaceful society to manipulate than extreme ignorance or illiteracy. When the relation of the literal to the Spiritual is considered in connection with positive progress, it introduces Natural Progress in comparison to material progress. This difference makes it possible for political authority to maintain a supervision over illiteracy. It presents a situation paradoxical in a strict regard for the Truth, since the principle of progress must be recognized as a revelation—something divulged—whether it is transmitted direct or indirect, in no sense does it deprive the principle of its positive character. Whether it is a natural growth or an artificial development, progress is no less a truism. Whether it is the result of political condescension or a personal sacrifice by declaration, it appears from the evidence of political ingenuity that nothing but strict moral influence is concerned in real progress. Skeptical and negative declarations can be extended to the end of time but science even has always failed in its effort to extend a positive principle, or what should be recognized as a Spiritual entity. It merely betrays skepticism embalmed in conceit to mistake a belief for the Truth. A belief to be such is a non-progressive entity, or a political fraud. An elastic thought asserting itself to be both positive and negative, presents a condition of embalmed satisfaction that would defy paradise to offer greater attraction.

It is impossible for a Spiritual entity to be acquired

in the same sense that conception is revealed. That is, birth, revelation, and the various functions of sensation are not acquired to accommodate a belief, simply because it is a privilege to believe it. If natural progress was only an entity of belief, there would be no effect of either revelation or acquirements; the principles would be interchangeable like two negatives in contention, making a positive condition from which progress of any character would be absurd.

It has always been the policy of rulers to defend any objective authority over material things. There is no better proof of the sacred communion of Spirit directly revealed than the presumptive efforts of the most primitive chief, seeking to abuse the privilege of deifying himself in defense of an objective directing authority, for the purpose of justifying his own tyrannical acts. It would be idle to apologize for the weakness of primitive man for the identical purpose of justifying an objective authority of man over man. It is the persistent effort to obtain more than is rendered in return. While it is due to natural progress, it presents a danger in admitting human equity which, in realty, is the attractive principle that progress depends upon. There is a moral perception, however, derived from the direct revelation of knowledge that renders it possible to avoid falling into the pit so diligently dug for others in response to objective authority; the scheme is affected by subjective influence when the Power of God is acknowledged and no objective policy can prevail against this principle.

Objective authority depends upon a belief in indirect revelation. Subjective authority is so positive in its action that neither belief or unbelief can effect a stay of

proceedings. To believe sincerely in objective authority, necessarily excludes a belief in the positive or subjective authority. But reason insists upon the personal freedom of thought even if objective authority possesses all the ammunition of wit and ridicule of which articulate language is master; positive revelation continues to maintain its subjective influence and lives to witness objective authority filling the pits of its own digging with its exclusive egoism. When a person has courage enough to consider what the freedom of thought really means, objective authority will be consigned to the junk heap, and the beat of time will mark off natural progress with the regularity of sunrise and sun set. Devotees of objective authority can waste their lives in seeking some new mystery to frighten children and credulous humanity, but natural progress will maintain its subjective influence by direct revelation at every birth. Skeptical assertions and all doctrines to be such are based upon speculation, mystery and any attractive method by which a belief in objective authority can be maintained. No person could be blamed for being born, which is equally true of whatever belief one may entertain; it is therefore the objective authority that is responsible for the evil conduct that society is more devoted to hiding, than trying to practice a knowledge of direct revelation which cannot be shook off by the support of all who believe in indirect revelation which depends upon being enveloped in clothes of mystery to contradict the positive character of progress.

In a strict comprehension of the Truth, no less than a communion of Spirit, Nature is just as much a part of Spiritual entity as any energy that moves a leaf or

stirs a human thought. The leaf can be treated with contempt in comparison to the freedom of thought, but each proves itself to be a part of Spiritual entity for the reason it is more often than both are treated with contempt than to recognize that God is the One energy that moves everything that does move. Because light needs darkness for a base relief a positive needs a negative, or a nonentity would fill the space that is occupied by society. For the same reason the subject and object contends with each other for supremacy or servitude. Submission of the one or the other is a positive condition of peace, but the Power of God will not permit of man entering into a non-progressive compact, that would practically transcend the direct revelation, and substitute a political belief for a spiritual reality. Not every seed produces, neither does every birth progress, but every effort of man to point to material progress in support of political prowess, in opposition to natural progress, presents a continual failure; a non-progressive persistency that should be instructive if not convincing.

The main point is that Nature may be degraded by objective ability to symbolize subjects and predicates, supported by militant authority, but Nature continues to maintain its relation to Spiritual entity, with perfect indifference to political activity in digging objective pits that subjects are fast learning how to escape, when it is observed that objective conceit becomes engulfed like Pharaoh and his host in the gulf from which the subject in its moral confidence escapes. However figurative a moral principle may be presented it does not detract an atom from the Truth that the Power of God is constantly being revealed.

There is no reason to believe that Nature is any less a part of Spiritual entity, because of a policy which would not be such if it did not present the negative side of a positive Truth. If there were no difficulties progress would be a non-entity with nothing to move, having no need for a miraculous Power to move things. God is no less than the Truth, which policy and belief with its variations are unable to maintain its position any longer than it can frighten the credulous; it has certainly no better foundation than the Truth. In justice therefore to the Truth it would appear to be a political design of the order of mythology to even attempt to prove that one Spiritual part was superior to other parts. It would be neither scientific or logical. The relation of theology to the Truth has no support from either logic or science; and strange to say, these two principles have no policy in view of their declaration of purpose which is to obtain a reasonable comprehension of the Truth. Now theology is exclusively distinct in its declaration; it was just as much a part of mythology and politics before the Christian era as when the new regime was revealed to humanity. The important feature for theology to account for is, that it was an integral part of politics, in fact politics was the supporting part, but each contributed to the existence of the other. It is a very dull scholar who would attempt to find any politics in the example of Christ when He could have escaped the crucifixion by embracing political authority. Christianity could be called a scheme, but it presented a positive principle, recognizing no negative upon which civil governments are founded by reason of their diversified policies.

If Christianity was a scheme, and by the negative mind treated analogous to politics, it should be observed that the scheme was in purpose, a path to freedom and a redemption from political oppression. It is too inconsistent for an intelligent argument to find a single touch of politics in Christianity, for politics relates to the science of civil government. Civil government and Spiritual government presents the same difference as that between a positive and negative, or that between the Truth and a belief. This gulf is guarded by the same political sagacity that crucified Christ. With the freedom of thought this gulf can be bridged in defiance of political sagacity, when direct communion with God can be re-established as primarily revealed at birth.

It presents a reason why political sagacity continues to maintain an esoteric authority over etymology. It is made to appear that Nature is subject to an objective authority; and even the Scriptures are claimed to be subordinate to objective interpretation which can be readily proved by the esoteric command of the etymology of written words possessing definitions mounted on swivels. It could be observed by anyone recognizing his freedom of thoughts, that to admit even a belief, that Nature's relations to God was integral, it presents the crowning glory of political sagacity (if the success of the devil can be called glory) to separate Nature from God by maintaining an esoteric tribunal of last resort over the symbols of speech, to condemn the least effort of an individual to assert the right of private judgment. That is, the sagacious ingenuity of a high-grade politician would admit the right of private judgment, but would imme-

dately refer an inquirer to written authorities presenting a thousand reasons why it was dangerous to assert anything not previously passed upon by the esoteric tribunal in undisputed control of the etymology of words.

Even the most skeptical scholars in controversy with extreme orthodox scholars, are united in the deferential worship of the esoteric tribunal. It out-popes the pope, this esoteric thunder, but its relation with natural progress would compare with Luther's effort to steal the thunder of the Catholic Church, but was out-generated by the equally sagacious officials of the Church, who evidently saw the advantage of retaining the Lightning without which, the thunder would be analogous to the esoteric tribunal of these enlightened times trying to analyze the symphony of literary noise, to determine the spiritual relation between Nature and God. To admit frankly that the babe was in closer communion with Spirit—God—or Nature it would not be politics, but it would be clinging to the Lightning and yielding the thunder to the esoteric tribunal who would become a non-entity except for the noise by which children and weaklings can be frightened into a state of terror, which supports political sagacity. Noise and motion are strictly an effect of Spiritual energy. Because the great mass of humanity are slow to recognize there would be no oppressors except for their fears, politics thrives. The oppressor has nothing to depend upon but his external parade, for it is the only method by which he can expect to shake off the knowledge of his wickedness.

Nature keeps a strict account of the conduct of every person, with experience for a voucher, Freedom

is shackled to courage just as securely as ever a slave was shackled to involuntary servitude. When a person overdraws his account with the bank of Nature he would be more comfortable if he had never been born. Repairs are always in order, but the person who dares to defy his experience, and follow the objective attractions that he will be obliged to support he will be subject to repairs as long as he tries to improve Nature, instead of recognizing that Nature is trying to improve him.

Natural progress is more or less a forward movement, as every morning becomes a new day. It presents a constant disintegration of objective authority over subjective reality—a political negation constantly receding in proportion to the subjective courage in recognizing the direct communion of every living thing that can command its own motion. It is a Spiritual entity without which experience would be as impossible as for objective authority to overcome natural progress.

CHAPTER X.

MATERIAL PROGRESS.

A N endless presentation of the effect of religious liberty is a necessity to counteract the persistency of greed to oppress every living thing that leads to the end desired. To present a new doctrine or some system of reform needing support or followers, would be a mere extension of objective authority which can only be conquered by direct communion with Spirit. It would transcend the political effort to materialize Spirit by ideal thought, since by such effort political authority could be influenced to support it.

Material progress is an effect of the natural. It either follows by attraction or propelled by Spiritual energy, the very entity of God. An ideal belief would be impossible without the energy which the belief may reject. A person has no occasion to believe he exists, because when the fact is revealed to him he knows it. A disrespect therefore for the energy employed in producing the belief is no better observed than to witness the pretension of foreordination and predictions. By the same energy that a person can believe, he can also disbelieve. Directing influence often attracts more attention than the necessary energy that is the executor, rather than the director. It is very simple to believe in objective influence after the cultivation of desire to a condition of unreasonable greed. Material reward becomes very attractive

since the attention becomes so concentrated as to lose sight of the Power by which means only, progress of any character is possible. Objective influence is no less an entity than subjective energy, but the neglect to recognize the relation of influence as a directing medium, to the power employed in divers ways, represents the essence of human intelligence. It is confined to belief whether the influence that invites action is justified in claiming to be the directing authority ; or whether it is a subjective feature embraced in the direct revelation of the Power to act.

The fastidious who represent a subject of material acquirements ,would very naturally present an array of literal "facts" to prove that the order of Nature had been reversed by human progress and the importance of acting right was an objective obligation in which the interest of the subject was strictly confined to obedience. The greedy point to material progress and turn a deaf ear to natural commonness, parading their egoism as evidence that material progress was identical to material acquirements. With a parade of wisdom suggestive of scholarship a person will deliver a flow of words with convincing smiles, that fairly astonishes an audience by his eloquent descriptions of structures as a result of science and intelligence inherited from the pagan. Ask such a wiseacre what he means by science and intelligence, when he would be shocked at such a display of ignorance by asking foolish questions. To be born amid such glorious surroundings should be sufficient to impress a sense of obligation rather than ponder over personal thoughts about freedom and who to obey. What is the meaning of objective authority unless it is to obey one's

surroundings without question? The trouble is objective authority is not true while personal thoughts are the verity of Truth. Material reward is available as an attractive prospect, also an observation to maintain an objective supervision over the innate thoughts; the same as children can be persuaded to go astray by the prospects of something sweet, also adults can be led by prospects of gain.

The least temporary success strengthens a belief in objective control over subjective reality. It is simple to account for poverty and disappointment when visionary prospects can be maintained by a belief in objective authority from the mere intoxication of the worship of literal authority. No other reason can be advanced to account for a belief in objective control, than an abnormal state of mind induced by expectations of either material acquirements or adulation. The apparent devotion to objective worship is more serious because the object is termed good and from the word good the controlling Spirit is symbolized—God—when by the negative elasticity of beliefs it is made by political design to replace the natural moral sense, when the sincere belief in objective control commands the situation, to the extent of individual belief, however, for it is assumed that devout persons are sincere in what they profess to believe. It is certainly unjust to judge a person when the presentation of the principle is based upon the exclusive communion of Spirit being confined strictly to the person. The prompting of conscience could be considered reliable or no moral fabric either literal or Spiritual could be maintained. It is the possibility of influence establishing an abnormal belief to counteract the nor-

mal which the breath of life imparts to the person at birth that should engage the attention of every honest person at least. It is not necessary to condemn an abnormal belief in the search for a cause, for it is no modern discovery that a child can be transformed both mentally and physically. This being granted an inquiry could be anticipated to learn how it could be possible to counteract a direct communion of Spirit? Conduct is not a feature of direct communion with God which the experience of any person could verify providing he had no other interest to distract attention.

The loose method of reasoning in support of a belief in an external directing authority is not logical if impartially examined; it is much more evident that internal selfishness is the directing influence, for a selfish person has little regard for external authority. It supports the principle of subjective influence to observe how vigorously a person will contend for what he wants others to bestow upon him, while he would be extremely reticent about appropriating what belonged to others. These trifling inconsistencies enter freely into the precepts that are often expounded with eloquence and pathos while practice would be so sadly needed by the exponent that one is constrained to look deeper before a belief in external influence could be justly held responsible for conduct so plainly revealed to be subjective. Truism could not be such if it depended upon the transitory character of belief and the versatility of words. Besides, if for any reason whatever, if either progress or moral conduct is held to depend upon objective authority over the primitive subjective, the modern word "truism" does

not apply to that which is externally imparted to the internal ability to perceive.

Words may be rehabilitated to the end of time with regimental exactness, but no form of civil government will ever rest securely upon political prerogatives that were elaborately formulated to subjugate the whole people and compel them to contribute to the greed of man. Heresy as designated by political government is rapidly disseminating by the force of natural progress the evidence of which is material progress. It can be objected to by designating such a sentiment as an exploded doctrine of fatalism, but it will never be the fate of evil conduct to be honored as promoting any permanent state of human progress. Honors obtained in life by cultivating the applaud of the very victims that were victimized are always buried with the corpse.

If indirect revelation or the specific were bestowed upon the human race as an atonement for evil conduct by perpetuating objective authority in the interest of material greed, a trust in God would be impossible. No form of slavery that ever existed could compare with a complete surrender to external authority, and material greed.

Every person who has more faith in God than he has in material acquirements of any character, also knows that the private judgment and freedom of thought is personally sacred, since an obedience to political authority is also a duty one owes to the good order of society (not specific society that patronizes political protection, but Christian society in accord with the preaching of Christ). The precepts of Christ were in vain if political or civil authority can

command the direct relation between God and man. Whatever external effort is made, it need not concern the individual, because if he respects the communion of Spirit as being an individual affair by reason of his personal liability to punishment that no civil authority can prevent, it requires very little judgment to decide which to serve.

Responsibility cannot justly exist with a complete conviction of a duty of obligation to objective authority. Two persons, which would constitute the most primitive form of society, would be obliged to correspond in thought to establish a relation of equity. If the principle of objective authority was claimed by either, it would result in war or slavery. Energy acting upon innate bodies would be no less blind to reason than for one person to claim a moral authority over another because one could be compelled to acknowledge the other possessed a greater volume of energy. What-should-be, does not enter into an argument by the mere volume of energy established by a previous rule determining what should be. If reason is destined to prevail over the mere volume of energy that frequently has to be decided by those who profess to be able to impart reason by external authority, should first be sure they are reasonable themselves. How can a person declare himself to be honest, even tentatively, while he contended that reason required a private tribunal protected by a gregarious group, to determine just when reason was reasonable? Assuming that the freedom of thought was to be settled by a political tribunal whether it was reasonable or not, the greater question would immediately follow: Is God externally objective or internally subjec-

tive? Decisions would pile up one upon another to cover the false renderings of previous questions. It would thus appear that reason was so intricate and conveniently elastic that the vital question: What is man's relation to God or Spirit? is yet afar off as it relates to person collectively but to person individually God is too near to evil doers to be comfortable. It would be one reason at least, that God revealed himself to individual person direct, and with this fact admitted no reason, for an indirect revelation can be shown except the political reason that has to be covered up by new renderings for fear the individual person will discover that his relation with God was his own private concern as much so as the freedom of thought.

There are so many cunning ways of political make-shifts that the credulous can readily be persuaded to follow to their own destruction.

When it is admitted that the natural order of progress resists every attempt to exercise authority over the positive effects, it reflects no escape for political iniquity as personally conducted. The mere versatility of words never makes any impression upon the strict regularity of whatever is moved by Spiritual or natural energy. No person in a normal condition could deceive himself even if he was able to convince others, that material happiness depended upon the political ability to guide the moral conduct of those who lacked the literal ability necessary to penetrate the ingenuity by which mere appetite and fear could be appealed to.

The extravagant methods that policy is directly and indirectly concerned with is strictly limited to

material things. The evidence of history and individual experience will corroborate the statement that politics of every character not only contended against progress, but also insisted upon the teaching of a personal God objectively, and also objective authority over any subjective privilege such as freedom of thought, freedom of speech and any philosophy that recognized human experience as directly conceived by the power to think. The political supervision over spiritual publicity and also material progress makes it extremely hazardous to protest against anything over which the most modified form of policy can establish a meager following. It recognizes the principle of freedom as the freedom to institute a collective group. Even incendiary groups of a seditious character need only a touch with political influence to flourish in the name of freedom. Politics is so woven into Spiritual Christianity that it partakes of material reward even to the entire exclusion of what a Spiritual reward really means. The political support is confined strictly to interpretations of some character; however adverse they may be, it presents an unapproachable obstacle against material assault either in the form of words or material missiles. It is injurious to recognize popular freedom in the collective institutions. It is worthy of statesmanship to defend the necessity of politics to protect society. "Politics is therefore confined to materialism as opposed to Spiritual Power, because it is strictly objective while the subjective is in direct communion wth God or Spirit individually perceived and when it is individually conceived, materialism is definitely located in its co-operation with politico-religion as anti-Christian as the most bril-

liant product that the heathens ever instituted against the precepts of Christ, to take advantage of the credulous by the mere power to do it with even the pretense that it was for the purpose of "up-lifting" them from an unfortunate condition, is the very foundation of materialism prompted by selfish greed.

What constitutes material progress is an effect of the natural incentive to progress. It does not follow that material acquirements are an evil in themselves, but the facts that such acquirements stimulate the natural greedy disposition apparently common to all. It is therefore confined to the greedy to institute a theory of justification applying to material progress as a whole. That is, that the poor should be compelled to be obedient to such a universal law of progress. The greedy can always attract the most attention because they make the most noise, but material progress does not depend upon noise even if noise has its virtue also. It is the application of noise in misleading the credulous for the sole purpose of supporting the noise is when the material greedy are concerned. Progress derives its impetus from silent energy when a respect for God in no sense depends upon noise. Thus the relation of natural progress to material progress is analogous of an effect trying to control the cause, and when it is observed that the activity of Nature is equally silent as the communion of Spirit, it presents a situation no less a fact by the absence of noise. It also follows if noise is so necessary to maintain politics—institutional authority—it is convicted by its own noise that it has a silent opponent to deal with. It does not need proof to demonstrate the self-evident fact of the silent communion of Spirit.

Proof is only needed to maintain a collective interest in temporal institutions that are strictly limited to materialism and the equity of conduct between man and man. Not a fraction of authority, however, can be proved, or exercised over the relation between man and God, which represents human equity.

CHAPTER XI.

PARADOXICAL ABSURDITIES.

IT is with a gleam of satisfaction that a critic betrays his egoism in pointing out the errors of others. He sees nothing but etymological errors in the portrayal of thought between one person and another suggesting that the entire end of life is to make a display of learning. The most humble effort of communication reflects a principle that the most exact rendering of etymology is but a shadow, for at their very best words are only relative to the principle of which thought is the positive. Words therefore add nothing to the Truth, but they can be used in profusion to hide it.

The learned heathen gave evidence that God only communicated His purpose through the medium of learning, the influence being in proportion to external embellishment. The very effort of trying to maintain an esoteric exclusiveness in whatever pertained to art reflects a purpose of denying to Nature its relation in equity with whatever was invisible of a Spiritual Power. The effort to elevate an effect above its cause stimulated the exercise of the intellectual faculties which gave to the very effort of secrecy the most effectual means by which the greater efficiency in the distribution of art was possible. That it was no credit to the early discoveries of the use of letters is the im-

mediate point to consider. Thus to shake off the paradoxical absurdities inherited from the pagans is an intellectual exercise that exposes the absurdities in proportion to the recognizing of the simplicity of written language and its proper relation to the Power of God; from which source the invention of letters were not only possible, but their improved understanding also. The effort to maintain an esoteric exclusion of society by the mere etymology of words, concerns only those who for the purpose of being intellectually blind insist upon putting out their own eyes. A few examples will perhaps make the principle clearer to those, at last, who have not surrendered wholly to materialistic ideas; for instance:

The phrase, "the unwritten law" reflects an absurdity that shows the persistency of underrating the nature of things even in the attempt to acknowledge Spiritual supremacy. In a materialistic sense the word "law" is only considered in writing or speech, and to attribute the word to any principle unwritten gives the impression that Spiritual communication what the word "unwritten" would apply to, depends upon written transmission, therefore making the phrase absurd. To use the very unwritten Power that the phrase was doubtless intended to convey as being "unwritten" and connecting it with the word "law" betrays a paradoxical purpose by reason of the word "law" possessing a dual definition directed by the fiat of man. The word "law" to represent an unwritten principle is more proof of man's effort to supersede Spiritual Power, than to promote a better relation between man and man. To offer an excuse of maintaining the precedents by reason of maintaining

a rule is extremely narrow, for if it could be successfully established the unwritten Spiritual would become a negative principle and the Truth would depend upon written law to verify its truthfulness. If specific society depends upon a deceptive understanding that must be preserved in the interest of preserving the society, it would appear that the plain Truth would at least preserve them from the effects of their errors. No person can suffer from unwritten Spiritual energy per se. There is no occasion to call attention by means of the invention of letters to whatever preceded or inspired the invention. It presents a vague effort to explain how an effect can be cultivated until it appears to explain its own advent. The Power that is able to produce an effect, continues to effect things, without the things effected being in the least improved by being told by the aid of letters that the Power to effect such remarkable results was an unwritten Power. Yet a person can become so embalmed in the environments of belief, that a parent will teach its offspring to be thankful for the invention of letters; otherwise it would never have known God. As a matter of fact, the unwritten Power that the semi-power representing the effect, calls the attention of humanity to observe that only for the effect being able to call the unwritten Power "a law," humanity would never have known they were superior to animals.

These absurdities were promulgated originally by pagan politics as a means of subjugating the masses to a strict obedience to visible authority which has since been recognized as "civil authority" in distinction to Spiritual authority. This distinction was

forced upon secular learning by the advent of Christ, the popularity of this advent becoming so strong in opposition to political theories of invisible principle, that a disintegration of the belief that political authority presided over Spiritual authority gradually attracted attention. To suddenly metamorphosize the entire human race into a state of perfection would be impossible when all the circumstances are carefully considered.

To understand what Nature is, from the written effort to impart the information, presents a paradoxical effort that no other similar attempt exceeds. It would appear that active Nature is not competent to act without a decision rendered by a collective tribunal protected by civil and militant authority. It is at least interesting to an individual who may be told that it would be dangerous to know more than what he was commanded to believe by "settle" prerogatives settled before he was born. It is of recent date comparatively that an individual may be recognized to have any thoughts except what was imparted by a learned tribunal, permitted by a civil authority, to determine what was proper for a person to think or whether he could think at all. The immediate consideration does not effect directly the great diversity of human conduct and belief, so much as it does the object of maintaining a complexed understanding of the relation of words to the facts, or whether the invention of letters to symbolize human speech was for the specific benefit of those who could distort them, or for the more Christian relation of promoting an improved method of communication between man and man. Assuming, however, that a universal admission

of a complete disintegration is possible between civil and Spiritual authority. As the case stands now civil authority contends against the admission of a direct communion of individual person with God, or from the civil view of the question of considering God as "unknown," the relation of subject and object effects the same purpose applied to civil authority as when the same authority could command a person to keep silent if he dared to acknowledge any authority superior to what the civil permitted.

The civil authority considered from a point of secular learning represents a visible power by which means its authority can be enforced. It leads to a belief, therefore, that whatever is visible must either direct the invisible Power or from what the secularly learned have reason to claim by virtue of their superior learning, that the unwritten Power so directs the civil or secular power, that so far as natural man is concerned he is simply consigned at birth to the mercy of civil authority; and whatever such authority pass upon the infant or natural man such is in duty bound to submit.

There is no more paradoxical absurdity that could be conceived than to attempt to convince a person who feels it to be his special duty in the interests of civil society, to hide what he knows to be the Truth and cling desperately to the ambiguity of written words for the reason they were embalmed by civil power to preserve dead men's ideas, or dead ideas, to the complete exclusion of a new one; or if it was recognized to be derived from the Eternal Power it would be no less a new application so far as man's conduct was concerned. It would not advance the relation of secu-

lar learning or civil authority a fraction, in its perpetual effort to preserve its directing influence over the means of communication between man and man, for the one single purpose of maintaining communion with God to the utter exclusion of the direct communion exclusively revealed to the babe at birth.

The civic effort to protect the precept that "God is the author of Nature" is extremely opposite to the contention between the civic and Spiritual. It does not concern the Christian principle in the least whether God was the author of Nature or whether Nature was the author of God, it is entirely a civic phrase and more useful to the skeptical believer than the orthodox Christian believer, for the following reason. It presents a fundamental basis to maintain a civic interpretation of the Scriptures in direct contradiction to the Spiritual character of the Bible. In that light it presents a truth so paradoxically expressed that the attention is drawn to the civic or secular exponent, by the paraphernalia of expression, in proportion to one's inability to understand what was meant by the phrase.

The attachment of the infant and the credulous for any extravagant presentation has a world reputation for effectiveness. Besides, when it is possible for civic ingenuity to offer such material attraction that it is possible for a subject to feel learned when he becomes filled with dead ideas, it would be more than idle to undertake to put "new wine" into such receptacles. New ideas will never suffer, however, for the natural man is vastly more numerous than he who is overflowing with dead ideas.

Great principles develop much slower than little ones, but no honest person could justly hold to an in-

difference to whether the civic or the Spiritual was served, so long as the natural could be depended upon for adjusting whatever error of judgment the civic authority might commit. It is only a blind man or one dead to any perception of personal responsibility to Nature, that could fail to recognize in the natural adjustment of things that evil doers are not only punished visibly but must also suffer more in addition by the invisible punishment, that no civic authority has any power to prevent. How a person can be so crippled in understanding is the very point by which civic authority is able to make it appear that a collective body has the same influence over invisible affairs as it does over the visible. With the secular learned prompted by pagan prerogatives, they are able to control civic authority, by which means they control the symbols relating to Spiritual thought. The effect is the same whether a person has a sincere belief or not in the conduct he pursues. For this reason the science of etymology is the key to the situation and paganism can be taught in "Christian Sunday schools" with impunity. Thousands of examples could be cited as examples of the misuse of words according to pagan rendering for the sole purpose of denying the most essential feature of Christianity, which is its individual character of strict personal liberty with the recorded evidence that Christianity pertains to the Spiritual exclusively. Thus whatever influence civil authority claims to have over Christianity it is no less than the usurpation of a common Power bestowed upon the entire race. Secular learning is as powerless to effect any influence over this universal Power, which means no less than human knowledge than anyone trying to defend the principle for personal gain, can escape ade-

quate punishment. It is wholly derived from a pagan rendering of letters that concrete Power is rent into abstracts to first cripple natural perception that the persons so crippled can the more readily be subjugated.

God does not direct the effect of His Power after bestowing the privilege of directing one's movement according to the individual will, since it would be absurd. A person will believe anything from one in whom confidence is established. It is the rule rather than the exception that a negative belief will supplant a positive truth; for that reason a judgment of the conduct of others should in kindness be reserved. The thorough conviction that a symbolized truth is equivalent to a Spiritual truth is practically an embalmed condition that a person is no more responsible for than the date of his birth. A betrayal of confidence or an adverse experience will enlighten a person more in one minute than a volume of symbolized precepts seeking in vain to impart Spiritual effect by transmission. The learned skeptic and the ultra secular scholar are more than a match for theologians in the art of symbolizing. None but a peer can enter this arena of contention, and to a person not initiated in the art of letters, or the art of symbolizing, the contest would be as unintelligible as Greek to a dog. Neither parties to the contest on general principles will yield to any disarmament of pagan prerogatives. Thus both parties on general principle are anti-Christian as collective bodies, allowing that many individual associates are exceptions. This strong hold supported by civil authority leaves Christianity a clear field to promulgate its Spiritual supremacy on the natural lines of its primitive beginning.

The foregoing premise will show how important it was for the political pagan to maintain a subservient position for Nature or whatever was common and not immediately visible. It was simple for the pagans to make gods and symbols—words—to prove any desired end. It is vastly different, however, at the present time when even the learned must believe in either one God or none at all. A dual Nature, a dual energy, and dual symbols for the convenience of maintaining dominating authority, as applied to ethical instruction, is absurd; as a principle, immoral; as an act, as anti-Christian as a disrespect for Spiritual Power, since which the slightest effect or movement would be impossible. Man, however, in his greed for embellishment and epicurean appetite is confined to conduct. The Power to effect such a state does not in any sense direct a course of which a normal will is individually responsible. If fear, love, pain, and a moral sense of duty, were not enough to caution the conduct that the privilege of will revealed, what man ever imparted more to another?

Hence in reverence and respect for every thing that moves, by what authority did man symbolize objects with their movements and qualities, when the very conduct that performed the act depended upon the invisible Power that is revealed to the sense of touch? To deny that this Power is any less the Truth than develops a flower, than that which effects the human will by which means Nature was classified and also degraded to form a base by which a policy of material greed could be maintained theoretically above its supporting base; to hide the duplicity of conduct, the effect of the Power that stirs a leaf.

CHAPTER XII.

DEFINITE ABSURDITIES.

IT would appear unaccountable that culture and learning could develop conduct from which even the uncultured are appealed to for protection. There is a reason for this state of affairs, when, as culture becomes more generally distributed, it is gradually dawning upon the human race that the natural is recognized as a more moral state than that which is burdened with superficial or artificial acquirements.

As long as this un-Christian state of things is maintained in defiance of the Spiritual and natural Power, for the purpose of maintaining a mere theory of political supremacy, the defenders of such definite absurdities will be powerless to protect themselves from their own folly. The people of ordinary understanding cannot be continually told that they are obligated for the privilege to think to the very persons that are constantly demanding more service and gratitude for being taught a prospective belief that mere precepts will support the desire for luxuries and unearned increments. There is no better evidence that "too much learning can make a person mad" than the frenzied ideas by which everybody could be elevated above the base of drudgery. A person can scarcely be an example of free thinking who is strictly confined to only such thoughts as were imparted to him.

It is not a question of the quality of the thoughts; the misfortune is, they are confined to a feeling of obligation to some external influences which practically establishes such a condition of dependence upon some patron that objective support is considered at fault, if it failed to recognize a negative principle with not a single positive feature about it. The policy of maintaining a material advantage in the struggle for existence, presents an attraction that makes it more difficult for cultured than the uncultured to contend against evil.

It belies the intrinsic principle of virtue to present an issue of contention against the individual communion of Spirit exclusive of objective influence. It would be absurd to exchange a positive knowledge of God for a belief imparted objectively. It presents a policy of human conduct since learning is an effect of the Power that moves everything; it is no wise at fault, for learning can be misdirected by human policy in opposition to a moral purpose. It thus appeals to a trust in man that his practice will not warrant. It is no reflection upon the Spiritual character of the Scriptures to repudiate any political interpretation of them, when the same privilege is not denied to the most abject person living. There is certainly no feature of the Bible that justifies the taking an advantage of an unlearned and defenceless creature. Therefore for a single individual or a nation to insist upon the necessity of transmitting what is individually a virtue directly revealed, is at least an inconsistency that only a policy of some character could maintain the negative of such a positive Truth. No better proof of the inspiration of the Scriptures was ever

offered by any collective gathering to sustain a specific doctrine, than the one single fact of recognizing a direct individual revelation with God.

The difference between what is acquired by a person and what is revealed is not settled by a mere declaration of definition applied to the words "revealed" and "acquired" when it is recognized as a principle of study that the word "revealed" relates strictly to a subjective state, the relation between man and God could be verified by one's own experience; whatever obligation a person might be committed to, it need not detract from a confirmed belief to examine a proposition subjectively, even when the most egotistic determination was to reject anything negative to the belief confirmed. It could be treated speculatively even with a prejudiced conclusion, yet it would be as definitely absurd to reject a proposition that rested upon the ambiguity of words as unconfirmed as the privilege to reject the proposition entirely. That is, a confirmed belief of any character would be absurd, if a disbelief was impossible; it would be analogous to the absurdity of a declaration of freedom, if slavery had been or is impossible. The identical Power that effects a belief is equally a necessity to effect a disbelief, for that reason responsibility and authority for individual conduct is strictly subjective and the persistent effort of man to impart or transmit whatever is strictly subjective as revelation identical to birth or experience, is not only impossible, but definitely absurd.

The importance of what the word "revelation" relates to is no less important than the Truth or the direct Power of God. In the first place revelation is

not imparted as declared by the ambiguity of words. Revelation is Spiritual and invisible while literal words are neither; for that reason no method has yet been invented to transmit or record Spiritual revelation. It is not a negative principle for nothing can exist without it. A "Personal God" is just as pertinent to "belief" as to a Positive Truth, it is the ambiguity of words maintained by political astuteness, often the fiat of an individual person, that detracts and also distracts the attention from Spiritual revelation, by the objective presentation of material effects. It would be a contradiction of the first principle of politics, to reveal its own secrets and convict itself of being a mere figure of evil temptation, that is often represented by a personal term in contradiction to a subjective personality, by which means an objective personally is supported from a mere figure of speech that not only takes advantage of the invisible protection of the otherwise defenceless, to keep the "pitfalls" of material attractions in continuous activity. Political astuteness will fall into its own pit before it controls the direct Spiritual method of revealing knowledge, and substitutes therefore objective acquirements to distract the attention by means of a visible belief being held up like heathen idols to promote a relative visible object above the invisible. From the political and material standpoint it's simple to ask for a material description of a Spirit. It is from this fact that the skeptic and secular scholars are zealous in maintaining an objective spirit of a dual character, one the director of good, the other the director of evil. To consign this belief to a figure of speech derived from pagan prerogatives is the proper place for it, but it

is also no less the privilege of the materialist or "higher criticism" to pronounce it absurd than for objective criticism to observe how familiar the materialist is with absurdities, suggesting from a standpoint of Spiritual revelation that real absurdities are as dependent upon experience as a person is upon birth before he could even conduct a successful absurdity. It is unbecoming to conduct a serious argument upon lines of sarcasm but when an egotistic person is worthy of notice in view of a numerous following he may attract, it is only by the same instruments he employs that he can be persuaded to recognize his own folly since the object is but a mirror to a subjective thought.

A very common precept is often advanced as a truism—"help each other"—as such, it is not objectionable. It may be absurd, however, when the equity of exchanging such assistance is first made necessary by the preceptor's influence, to which might be observed an assumption of superiority that dictated the character of service, also what was to be rendered in return. It is this feature of any precept that in strict logic denies the equity of humanity, by reflection, that the relation between man and man is equally as definite as the direct revelation of some invisible Power which every person knows who can speak, feel, and direct his own movements. If an objective preceptor can assert that a person can only acquire the freedom of thought by political direction, such a person is a pretender, at the option of any subject who in equity is at liberty to discard Spiritual Truth for political belief. No evidence of personal liberty is more potent than the possibility of voluntary servitude.

The relation therefore of the ambiguity of mere words to Spiritual facts presents a reason for evil conduct, that illiteracy or the most abject ignorance is not responsible. It could be objected to by virtue of the privilege of free thought and free disposition of person, that it was more conducive to happiness and convenience to submit to acquired knowledge (so termed) than acknowledge that which cost nothing—direct revelation.

Courage is a contiguous entailment to freedom and man's conduct in relation to each other is a visible proof that he can act wrong, and also by the same test he could, by the exercise of the same energy, have acted right. The directing influence of attractions in thousands of varieties, are in reality the only method by which courage can be cultivated. The first excuse a person will make after committing an evil act, is to charge the offence to his environments. He is sustained in this charge by the political effort to sustain the ambiguity of words to attribute subjective acts to objective influence, making an addition to material attraction by persecuting courage, as an egotistic absurdity while the illusion of acquirements is objectively paraded as a virtue in comparison with natural revelation, which is ridiculed by vanity and eagerly grasped by the coward.

As a general principle, however, in seeking to maintain a natural virtue by an artificial construction of the literal means of communication, could be discovered to be absurd, when the same test is applied to the preceptor who would eulogize personal acquirements and reflect pointedly to the poor as evidence of evil. If acquirements, including public adulation, are

the reward for personal conduct, morality is conspicuous by its absence since it is a necessary sentiment to strenuously contend that a revelation is diffused by the imparting influence of some object over a subject. This sentiment would not be defended as a virtue that could only be maintained by the distortion of words to exclude the illiterate from a communion with God except what was imparted to such. No person can act sufficiently mysterious to attract followers as a mere accident, therefore words could not be distorted in the absence of a knowledge of letters. Whether this distortion is for a good or evil purpose, the distortion as such could not be classed a virtue, when the purpose is becoming more prominent as every new day succeeds the old. This distortion of words is maintained by some standard authority on the same ground that weights and measures are; to protect the so-called intellectual laborer from the abuse of short weight or short measure, in dealing with the tillers of the soil, or any so-called physical laborers, political authority is extremely exact. In the matter of distorting words, the same authority is quite indifferent to a strict exactness, which reflects man's indifference toward whom he chooses to classify as inferiors. The elasticity of words to disguise their relative character give them the appearance of sustaining the science of dissembling to maintain an obligation of subjective to objective authority.

To impart or to develop can be embraced in one purpose, or as occasion might require the same terms could be employed in opposition to each other. By giving to the word "object" a superlative significance, such words as God, Spirit revelation, develop, impart

an objective relation to man as the subject, it would appear by the esoteric tribunal that man could not know God except by its being imparted by one who from reasons of man's significant fiat that the word "object" signified a superlative state. Scientific grammar would not permit of the distortion of words but the common grammar in its exoteric character must be sufficiently elastic to maintain the superlative significance of the word "object," for the fiercest wars of the world have been fought to maintain the exoteric significance of this simple word "object" for the reason equally as simple that the people at large must not be permitted to understand that revelation can be obtained by any other method than its being imparted objectively or externally. To prove that "revelation" is subjective instead of objective would be as absurd as to prove a superlative Truth or the possibility of super perfecton, or for a preceptor to prove he could impart virtue. In fact thousands of instances could be cited, and as many quotations to show that every negative attempt is absurd to prove that the Truth is more or less than a positive entity neither subjective or objective. The Truth is too powerful to require support from its dependencies, it demands recognition, in lieu of which the penalty is as positive as the Truth itself. All this distortion of relative symbols is no secret to the esoteric tribunal, for they try to believe they have enjoyed (?) this objective situation so long that an individual exposure is equivalent to being branded a traitor. It is the influence of fear and material attractions that restrain men from admitting what they know to be true.

Revelation is not an acquirement for the reason nothing could be acquired intellectually prior to revelation. Whatever pertains to God is no less than birth, revelation, experience, virtue, knowledge, in fact the Power of God planted within from the invisible seed that acquires nothing more of a Spiritual character. Material growth is the limit. "Knowledge" and all the many words that man has constructed to symbolize Spiritual entity are all abstracts deducted from this principle for a multitude of reasons. Not a fraction of knowledge or virtue can be acquired because knowledge is the very entity of Person—God—signifying the entire human race as One Person, human equity on the Spiritual side—the erroneous subjective side—for the reason that the sentiment depends upon the distortion of words to give a relative truth, or a pagan god, the appearance of Truth; an entity that was never imparted to the seed, because it develops and reveals itself possessing the wonderful Power of acquiring material growth.

On the material side of a common existence is embraced whatever pertains to material things. When it is strictly recognized as a truism, the principle includes conduct, the folly of distorting words, the absurdity of imparting knowledge, which is the Power to learn rather than what is learned. Politics, moral suasion, science, art, philosophy, technics, in fact anything can be taught with profit that does not infringe upon the common equity of Spiritual revelation, because the gulf between the Spiritual and the material will not permit of a material bridge. To the babe, however, previous to any material influence the gulf is not impassable. In reality it is safe to claim that

the infant period of human existence is the only period that the individual is explicitly obedient to God, for the reason that no skeptical delusions are directly revealed. It is only after the babe looks around a little that he begins to exploit his surroundings, and naturally feels as if he had just arrived in paradise, rather than just departed from there. It presents a situation that refutes any skeptical sentiment of an "unknown God" or an "impassable gulf" for while a back entrance to Heaven is being investigated, the front door is wide open.

CHAPTER XIII.

ILLUSIVE QUALITY.

THE fact that the word "quality" was tabulated indicates a purpose, or reason for maintaining a symbol which has become a part of language. There is no word more competent to allure the fancy of the brain and give things an appearance of something which are also defined as nothing, reflects the purpose of the word in much clearer light than what particular thing, or state of things it relates to. It is further obvious that it belongs to the catagory of illusive words. It illustrates the imperfection of man's conduct by reason of the expressive effect of designing one thing "quality" which implies that others ting one thing "quality" which implies that others have not such a destinguishing condition. Permitting that the English language could be perfected to the extent that one might believe it possible to utter perfectly while the person was in a state of imperfection; such an impression would reflect ability sufficient to observe that the language could at least be improved by dropping illusive words altogether.

If an invisible "thing" can be conceived tentatively in thought, it presents another feature of human understanding to give sufficient visibility to the same thought, by which means it could be transmitted to another person. When words therefore are used for

another purpose than to portray thoughts, the "quality" of words have a portent significance as opposite, as darkness is to light, compared to the simplicity of the "Word of God." Because it is possible for people to allure each other by illusive signs there is no moral relations to any quality that could be justly compared to the virtue of Nature.

One may become ascetic in moral exactness to that extent that the rule would seem to apply to literal words. Like a child even, a person in mature years could be readily misled by the flexibility of mere words. That this was the purpose that suggested the word "quality" is made more evident from the fact that it was one of the numerous words manufactured by the pagan Aristotle to make the conclusions of his syllogisms compare successfully with the premise. He being the highest critic at that period, he has been eulogized to even a greater extent than the simple propositions of Christ that did not rest upon any such word as "quality" to apologize for human conduct. Since natural desires can readily be cultivated to a condition of greed, whatever can wear the label of "quality" becomes an object of attraction that nothing but the grace of God can restore again to a normal condition.

The continual use of the word quality demonstrates the force of habit. Besides it shows that the best intentions are not always a sufficient reason for an act that points directly to the individual responsibility regardless of objective criticism, whether it is silently observed or publicly expressed. That illusive words of which there are many, should be cast aside rather than be used to clog the plastic brain of youth should

engage the attention of "new movements" and "higher criticism" for when the cause of social disorders is fully recognized the remedy will become less difficult. No respect for the past will compare with a duty toward the present. It is not only absurd but ridiculous to undertake to encompass all the folly of the past as the only means of improving the present. To recognize internal development as an absolute effect of direct revelation would not in any sense detract from the freedom of conduct in dealing with material things. That is, whatever quality can be discovered in material as it naturally exists, or effected by artificial formation, it is no less real or unreal by the application of a symbol that calls for more attention than the substance that passively waits to have its comparative standing with other substances properly classified. The quality of sugar is verified by the taste, also that of salt; the quality of fire was discovered by coming in contact with it, but no method has yet been discovered to determine the quality of a man. Written authorities upon the definition of the word quality are so diverse that the real quality of a man is still a questionable proposition. Some prominent authorities declare that a man of "good report" is qualified, also that reputation is a qualifying distinction that should be universally recognized. Again the quality of man is his ability to attract followers. To know when to keep silent or when to speak is a quality, approaching a virtue. A severe test of all these conditions have culminated in one conclusion that man is not perfect, in fact an extremely uncertain proposition. Still this conclusion is entailed with doubt, for some appear to be satisfied to qualify their conduct

by general conviction that man is naturally imperfect and if he fails to wear the qualities that are objectively imparted to him, the "poor soul" should be tolerated because he lacked the ability to keep his imperfections from becoming observed.

Whether man's advent on earth or the various qualities which are imparted to him, or whether the word quality can be properly defined or not, both circumstances present no feature of an illusion, for they are visible realities, even if man is too imperfect to be trusted with his own conduct, and the standard authorities are contending with each other to determine what particular feature of man is to be recognized as a quality. With all the objective reasons why man in a proper manner, there is no visible effect that does not inspire a search for a cause. It is a remarkable observe that the people at large are more willing to remain than depart regardless of all the vicissitudes of existence. There is some purpose in this significant willingness to remain on earth, for no one can show definitely that he is compelled to stay; one does not have to is equally as real as the fact that his advent was a direct revelation to himself.

The purpose of the common use of the word quality is not illusive. It certainly effects a purpose of reality if it does not properly symbolize reality in its positive sense. An entity could not be a "thing of real existence," or an "essence" even in thought if quality could be implied or imparted to it. It would be equivalent to qualifying positive terms such as Truth, God, Knowledge, Virtue, etc., surely these principles are above any necessity of qualifications, or they would be equally as illusive as the conduct of man in

his persistent purpose of establishing rules to perpetuate a dominant authority between man and man, to neutralize, if not with a reasonable expectation to supersede the invisible authority of God not effected a fraction by the conduct of man. In fact it is superfluous to use any term signifying or suggestive of God's imparting abstract energy to concrete energy. The term "concrete" in its material connection is qualified by man's authority. But who is authorized to qualify a positive Power whether it is symbolized a Spiritual Power or material energy? There is no other method of understanding except by comparing one thing with another. In the qualification of one thing in comparison with another, it must be materialistic or it could not be a comparable "thing;" understanding is the principle involved rather than qualities, modes, or formulas, which are merely instrumental in effecting the end in view. Energy is a positive entity that no art of man can effect; it may be a political convenience to assume that God is objective to subjective energy, it is not so important as the fact that the conduct of man as an "agent" even, has not showed any remarkable qualities of obedience in being intrusted with such an important agency. Besides, if God is a personality objective to man as a personality in accord with the most ideal conception of the mission of Christ with the distinct "promises" that it involves, the promises are sufficient to indicate from an objective point of view that He continues to direct Spiritual affairs in order that He can fulfill his promises as transmitted by incarnate flesh. From a political and material point of view, man as an agent assuming to be qualified to a distinction of privilege

to break the laws that he can legislatively compel others to obey, is neither Christlike or godly. Thus, whatever relation God bears to man He does not trust His agents with full confidence, but continues to exemplify the importance of a "lawmaker" obeying his own laws. Even the illusive effort of qualifying things to the extent of interpreting the Scriptures would not be sufficient evidence to divert a direct trust in God, when it is so evident that the Agency composed of men has no visible revelation that is self revealing. This is heresy from a political point of view, besides one can believe or disbelieve according to direct revelation, for the revelation is confined to the energy to act, leaving the directing feature to organic consciousness whether to believe or disbelieve. If the directing influence is objective, or imparted by either divine authority or civil authority, the responsibility in reason would rest with the irresistible authority, when believing or disbelieving would be an end having no possible means of escape. From the Spiritual standpoint of direct revelation to a human seed in possession of all the attributes of qualification that is possible, the importance of the revelation is remarkable, if no more than sufficient heat or energy to develop the seed. The quality of the seed from which its future development invariably depends, is the illusive point of observation, for it is no less remarkable by reason of its being a fact, that the quality of seed does not always develop into good conduct which can be inferred, that its outer environments were more concerned in imparting evil conduct than developing the reality which direct revelation makes possible.

When the silent touch of Spirit recalls to the indi-

vidual mind that he is responsible for his own conduct, the illusive quality of material things will become more visible. It is not so much the observations of objective influences as it is to recognize theceptive ability within to shake off what in reality is material attraction from the nature of things constantly contending against the Spiritual reality, since no qualifying illusion of man objectively has the least effect.

The reason this is "heresy" from a political view is because material attractions will as a general principle defend such attractions. It is made apparent to children and the credulous, that material things are only to be obtained by a strict obedience to rules and qualification, which are the creatures of man to maintain a qualification of conduct to promote a servile obedience conducive of material or commercial prosperity. It can be readily seen that any defiance or exposure that detracts from service relation with God is heresy either from a doctrinal or political view, it being contrary to dominant interests. It is no less a fact, however, that the choice between serving man or serving God demonstrates the individuality of the situation, even if the person so acting has no comprehension of what external influence means.

Human equity is a universal concern; because it is not a visible fact, it does not justify one man or any collective organization of men to declare by their own fiat a qualifying distinction of what constitutes a privilege of moral authority. That is, to qualify one man with the inference even that it disqualifies another. A sentimental abstract or personal sarcasm is too narrow to justify any excuse of social necessity or militant strength, when the question is so general as

to include entire humanity in its relation to conduct between man and man in comparison with the individual relation to God or the Power that conduct even depends upon.

Again, because defenceless man can be subjugated by material greed which presents a sentimental necessity to promote human progress, it is extremely illusive since the moral conduct of man is equally a necessity when the moral feature must be eliminated before it can be justly held that it is necessary to distort words and give them illusive meanings to illuminate material attractions for fear the natural desire will not respond to natural attention; suggesting an inference that natural development was too slow.

A feature of illusive quality is no less important in its relation to Spiritual Power or invisible energy; in fact it might be considered to take precedent over any other feature for the reason that evil conduct relating to material things would be less hazardous, because it relates more directly to obligations to the Power itself for the wonderful revelation of the freedom of thought. Objective influences insist upon qualifying Power by giving it two symbols embraced in one—"metaphysics." The world is indebted to the same pagan that coined the word "quality." It delighted Aristotle and forms the base of skepticism and also for the ascetic religionist. The most prominent feature of the word "metaphysics" is not because it is anti-Christian, but because it is not true, in the sense it is illusive and conveys a false impression in apparent justification of object over subject and matter over mind.

That two things cannot occupy the same space is a

visibly conclusive fact. Also two Powers of different qualities utterly invisible could only be determined by conception or experience; by which means only Power or energy can be revealed. That is, whatever is revealed by the Power of God does not depend upon objective information to convey to consciousness that revelation was not complete in itself, of which fact the term "experience" is significant. To prove that such terms as "mental power" and "physical energy" relate to a qualification of distinction, the principle of experience would have to be denied. Experience is a positive proof of personal communion with Spirit, that exposes the effort to maintain two forces that any individual experience knows to be false. Knowledge is experience from which all learning is derived, and before learning is ever able to impart knowledge objectively to a subject, water will run up hill, and lose its Power to return.

CHAPTER XIV.

INTRINSIC PRINCIPLES.

THE fact that virtue is the intrinsic feature of whatever constitutes the base of any important structure, consigns all skepticism, doctrines, and "higher critics" to the category of negative efforts. Tautology is warrantable in legal phraseology when it is considered necessary to hold the attention to a definite point. It is no less a privilege to expose the duplicity of the continual use of words to impress upon the credulous mind that Knowledge and virtue are objectively imparted for the sole purpose of obstructing the intrinsic principle of knowledge as revealed to an infant, to mislead it by the attraction of greed when its confidence is more often betrayed than any assistance is rendered. If the continual repetition of the effort to impart Knowledge is permissible it is equally so to expose the false position. That is, the same means that are employed to impart a policy of material gain as an excuse for the distortion of words, any objectionable feature of tautology could be avoided by the privilege of conduct, that would not make repetition so offensive when the method was employed in defense of an intrinsic principle revealed to the entire human race.

What constitutes an intrinsic principle is that which cannot be changed by the force of circumstances at the convenience of policy. The word "entity" to con-

vey an absolute meaning to the principle it signifies cannot be distorted for a policy of convenience. In comparison when a policy of hiding a motive is desired for a special purpose, it is convenient to give the word knowledge, both a positive and negative meaning. Technically it would be called subjective or objective at the convenience of the person using the term. An esoteric scholar would not be held to such a rule for the reason that such a person would know it was false to give a single principle or an object a name with two meanings, the one contradicting the other. To anyone that cannot readily see the motive it would be of such slight consequence as not to attract any attention at all. Also when a person becomes trained to a state of objective obedience it is a safe rule to claim that he will think just what he is told to think. The only exception would be when some severe experience might occur that would reveal the Truth, when it would be a clear conception of a betrayal of confidence. It is not the immediate purpose of considering for, or against any circumstance that would warrant such a false representation. The best interest of the victim could be advanced, for disguising such a false statement which must be known by any person defending the principle, or the opposite state of things would be the alternative—that he had so thoroughly surrendered his own ability to construct original thoughts that even the word original would be too vague to be investigated.

It is only the negative of an intrinsic principle that is possible to be investigated, for like a conceived Truth, which could not be true if not intrinsic, it needs no investigation as a means of support, for it simply

demands recognition by reason of its intrinsic character.

To make no mistake when words can be readily distorted, the word "intrinsic" would be absurd if applied to any condition that could be changed by the policy of man. An act may be free from any intention of doing harm to another. Besides it could be insisted upon that the person performing an act of intentional harm would be justified by reason of the good intentions, regarding the result. A good reputation is frequently considered sentimentally as a justification for an act that would be severely condemned if committed by a person of ill repute. It is this effort to maintain a system analogous to the caste system of India that defies any intrinsic principle to prevent it. It simply justifies any method to hold the defenceless person in a state of obedience. Even the learned and cultured give evidence of sincerity after being convinced that knowledge is imparted from the superior to the inferior. Nothing but a positive conviction derived from experience will convince a person of this error. The person who brandishes his learning in constrained forbearance, yet the gleam of his sword strikes terror into the minds of children, and all who can be frightened into subjection. It appears to be "settled" in the minds of people who have the ability to keep themselves prominent before the public that organized effort can control individual experience.

It only needs the distortion of a few words to ridicule experience. It is disposed of at once by a person "settled" in his own conceit. When experience is consigned to the doctrine of empiricism, it appears to be

annihilated. But the most serious condition that every organized system has to contend with since primitive man recorded his conduct by cutting notches in trees, is the Spiritual fact that experience is not a doctrine imparted by the most brilliant twisting of words. It is the revealed Truth no less than the intrinsic principle of knowledge of which thousands of martyrs have borne witness. To dispute it is possible, but to deny the personal conception of experience is impossible. It is therefore a great convenience to tabulate the word "experience" with a doctrine or some obsolete school of philosophy governed by Aristotelian rules.

The word "conceptualism" bears witness that esoteric compilation of words were carefully scraped together to refute the teaching by Socrates that Truth, Virtue, and Knowledge were private conceptions of the inner man, intrinsic principles that could not be imparted by one man to another. It seemed to be a victory for political authority when Socrates was condemned to death, but if it had not been an intrinsic principle, what other reason could have been entertained when it was admitted that Socrates had a great heart, and only guilty of publicly recognizing the right of private judgment, which would necessarily include the lowest slave. If the mere sentiment of one inoffensive man could so frighten the Greek political authorities, no other reason could be assigned for the act than the fact that the sentiment was true, otherwise they would have had nothing to fear.

Because this principle represents the direct communion of individual person with God, it not only re-

bukes any theory that experience can be superceded by any other principle, but it is a positive demand upon the private judgment of individual person, the latter principle being equally as sacred as the other.

Negative forces contending with each other in collective groups may continue at their own convenience in political or militant warfare, it does not in the least effect intrinsic principles. Such principles can always wait until the fighting is over; there always have been obscure creatures, or even obscure races enough to set up a new institution on an improved plan.

Innumerable formulas of government can be ideally presented that would give promise of correcting all the visible evils that society is burdened with, yet while a recognition of the Spiritual equity of the human race is denied, all negative efforts are remarkable for destroying each other. Government is a principle that implies a unity of action compelling the people constituting such a government to act in social harmony. Such principles as the divine rights of Kings and Church and State are untenable from their own inability to protect the principles. They have demonstrated a principle that divine authority is not responsible for the conduct of man; the most important feature that the principle of experience has to recommend its intrinsic character. Government in its primitive form presents no specific form; it was always derived from the voluntary willingness of submission, for the purpose of united action as a means of protection against dangers of greater magnitude. The abuse of authority in any collective institution reflects individual conduct in seeking to obtain a material advantage over each other, which is corrected

by direct revelation; it may be termed conception or experience, the principal feature is, that it is direct and individual. This same experience develops into an observation that all efforts to impart instruction are connected with servile obedience to a greater or less extent. It is so completely opposite to the intrinsic principle of experience derived from direct revelation that the policy of distorting words is the modern dress of materialism, skepticism, ascetic religion, and "higher criticism" consorting together to prevent a general recognition of the simple Truth that Christ was sent to deliver to the world. No more or less than the fact that experience is an unteachable principle for the reason again, that it is an indestructible Spiritual effect.

To apply the dual definition of words to what is generally understood as knowledge it reflects all the theological disputes with philosophy and the common unity of any dominant body of men who could control or compel the whole group or nation to submit. That is, the treating of knowledge and learning as one principle imparted from man to man is so abstruse as to confine intrinsic principles to the understanding of a very few people. These few persons are not directly responsible for the maintaining of this abstruse condition; to the contrary a preacher may strive to obtain attention in explaining the exact difference between the Spiritual and material, it is more often pounded into deaf ears than ears of understanding. The reason is simple, the prerogatives of habit and custom so largely predominate, that an intrinsic principle is only laughed at by men who claim to be learned because others of the same order impart the

information which supports the idea, since it appears true in proportion to the numbers supporting it. To assert that Spirit, Knowledge, and Experience were identical to the one intrinsic principle of life, beyond the limit of any person to impart to another by mere volition of will, it would excite a negative controversy at once, in proportion to a sincere belief that knowledge and learning are both a result of being imparted from one person to another. It is just as reasonable to believe in an error of judgment as it is to believe that knowledge is objectively imparted. When that conviction is established it would be absurd for a person to acknowledge also, that knowledge and experience were conceptions of a subjective character in no sense dependent upon objective authority; by the same rule of volition, however, that makes a negative equally as possible as a positive, to give this principle a reasonable attention it would be necessary to study it if only tentatively, as a Spiritual principle distinct from political or material influence. It accounts for the efforts of some of the greatest scholars the world has produced in taking a negative stand against Christianity, simply because they considered that political interests were first in importance, leaving the intrinsic principle of the Spiritual to be developed by political instruction.

It could only be the sub-educated that would hold such a false position as to declare that an intrinsic principle could be improved by any process of culture. Objective obligations could be considered sentimentally as paramount to private judgment, but an effort to deny an intrinsic principle would be a voluntary admission of servile obedience. Because the sen-

timent could be established by the influence of material gain, that the sub-effect of imparting preconceived knowledge, elevated the mediate method of obtaining it above the immediate or direct Spiritual revelation, it would be equivalent to the destruction of any intrinsic principle. Thus to assert a belief in God dependent upon sub-delivery of His purpose to effect the immediate delivery as exemplified by birth and experience, it would make logic a fraud and reality a myth. To effect this purpose revelation was given an exclusive appearance to establish a mediate principle. It was the boldest stroke of policy that the conduct of man ever developed. Its defence has engaged the greatest intellectual ability that was possible for man to obtain. It also presents a reason for which scholarly effort has been employed to counteract this policy, only to be defeated by political authority. The intrinsic principle of revelation as a direct message from God is no less true to-day than when Christ was born in a manger. Besides His simple instruction of a "trust in God" does not include a trust in political chicanery. History is evidence enough that political effort as a general principle has always been the burden for Christianity to bear while the common people have ever been ready to follow its simple teachings.

When it is observed that neither birth or experience has ever been taught by any rule more evident than what a person can feel or observe, it is an individual privilege to recognize either event as an intrinsic principle. Knowledge to be a Spiritual Truth can be no less than experience, a fact recognized by philosophers since letters were first invented. It follows,

no form of human intelligence transcends experience. Political authority has always maintained its own existence by strenuously defending its supreme authority over any institution maintained by collective strength. At this point the supremacy of personal experience becomes more evident, besides no political authority was ever able to prevent it, except by a penalty for its effect on conduct or by an appeal to fear and an ultimate desolution of Spirit and matter, termed death, which entails multitudes of definitions. The main fact is, no collective organization has ever existed to change the individual communion of Spirit a single fraction.

No political system can possibly correspond in any sense with the Spiritual as determined by experience. It is sheer idleness to delve into the depths of theosophy as recorded in books to find some reasonable grounds to justify a Spiritual authority of one person over another that would transcend that which is conceived by experience. It is only possible by political authority constantly seeking some method to change the voltaic action of the inner person, that only temporarily occurs, but powerless to effect permanently. Institutions are supported by followers in like manner to the individual being supported by food. Each institution counteracts the effort of the other in trying to obtain the entire support of the entire human race. Every effort to prevent a general recognition of a private relation with Spirit by individual person will be continued as long as individuals can be persuaded or compelled to support it. No person can be persuaded or compelled, who fully realizes what intrinsic principles really mean.

CHAPTER XV.

DIFFICULTIES.

WHEN it is observed that difficulties are always a contingency of progress and success, it should also be noticed that the ambition to overcome obstacles is the special feature that elevates man above the brutes. It is this feature of a common birthright that casts a rebuke upon the conduct of man in all ages to contend for political preferment to establish degrees of ability measured by superficial attainment; rather than a just regard for human equity that constantly demands recognition. That this principle of equity pertaining to the distribution of energy which can be no less than Spiritual even if the speculative activity seeking to prove that man's conduct is the direct result of some external influence. The very effort to establish this condition of preferment, when considered in connection with the continual failure which history and even traditions are ever proclaiming like the "writing on the wall" shows its futility. That is, to employ the very energy to defeat the vital principle that makes the personal oneness of each strictly dependent upon the voltaic action of a visible understanding of chemical operations. This common principle upon which everything that moves and acts, practically universal life, positively, seen and felt, is simple compared with the effort of seeking an external

influence; to control which man would destroy everything that moves if it were possible.

To recognize energy as the external activity that even conduct depends upon, presents a difficulty that grows more difficult since its simplicity becomes more apparent.

Political authority is a mere figure of speech, a mere sentiment that represents the conduct of man, it is simply a name of the extension of acts which has its source in the individual person. To dispute relative words and figures of speech would add to difficulties without rendering any assistance to overcome them. Every child knows what conduct relates to as soon as it can walk. The volition of the will directs the conduct for good or evil before relative words are comprehended. If no such difficulties existed as learning to walk, or learning to comprehend figures of speech, or relative words, there would be no conduct from which these means of communication become possible. Conduct therefore in its most primitive stage presents difficulties of comprehension that establishes a confidence in whoever or whatever can attract the attention of even a child.

It presents a destructive confusion to a child's mind when a dual authority has to be contended with. What appears simple at the start becomes complex in proportion as difficulties multiply. The slow process of deflecting the thoughts from the one principle of which moral conduct is naturally established, throws the responsibility of the child's future upon external influence. These difficulties have to be met by the parent as well as the price that natural progress demands.

Stages of difficulties continue as a natural sequence to development. Such terms as progress, growth, civilization, with the modern words, evolution and uplifting, are all contingencies of development that are firmly founded upon experience and direct revelation. It presents a reciprocity of difficulties since it effectually prevents the destruction of the human race from the extravagant cultivation of natural desire until it, in many cases, becomes a raging greed that is only conquered by death. The great difficulty of the preceptor in seeking to impart his precepts is met by the subject in the form of a difficulty also, to decide whether to accept objective influence as opposed to his experience and direct revelation. The decision is not forced upon a person, for if it could be, there would be no occasion for the effort of imparting information which implies by the act a belief in the imparting of knowledge that would lead a person to distrust direct experience and follow the indirect which, of itself, represents a sub-knowledge just as dependent upon individual conception as that which the subject is persuaded to sacrifice.

No business or policy can exist without patronage. To overcome this difficulty, providing the business policy was designed to deceive the weak and credulous, would be simple enough if it was realized that the design was to deceive. The difficulty in this case would be to penetrate the character of the design rather than the objective principle. It brings the feature of experience again to the front as the real penetrating principle as well as being the only cognate method of obtaining real knowledge. The fact that life or birth has to be experienced before an opinion

could be advanced founded upon either perception or conception. There would be no difficulty in destroying an institution of deceptive design if the principle of imparting sub-knowledge was as perfect as the direct method of obtaining experience. A complete withdrawal of patronage would destroy a deceptive design as effectually as an army could be destroyed by withholding the supplies. The magnitude of an army is often an aid to its own destruction.

Policy is the very science of design, it may be good or evil, but in either case it remains a design. It represents an indirect method of attack upon the direct principle, the only principle by which experience or knowledge is possible. It would cease to be a policy and utterly routed if it could not attract followers by which its main support depends. This support is no other than the constant effort to proclaim by every mouthpiece and every pen permitted to reach the ear or eye of the public that knowledge is externally imparted. The entire principle of policy rests upon this false foundation. If it was real it would need no support, for all the Truth demands is to be recognized. The difficulties again appear, for as rapidly as one obstruction is removed another appears. The advantage is always on the side, however, of the most apparent weakness, which is in possession of the direct communication with God, and until that communication is severed Policy will have to be revived from a continuity of defects. Whether policy relates to Christianity or civil authority the result is always the same. It should be observed that policy is an ideal principle; allowing even that it is derived from a corporal person it lacks the fixedness of reality. It is,

however, a real ideal conception, by reason of the attempt to impart it to another person. It is the principle distinct from the conception that is imparted as a model for imitation, for to impart the conception would be impossible, yet it is the very feature of human intelligence that policy attempts to proclaim as being not only possible, but the controlling feature of obtaining knowledge. Every institution of whatever character rests upon this principle derived from personal conception; and the careful effort to avoid recognizing the individual character of conception, keeps policy busy retreating from its constant difficulty, seeking some new method of approach only to discover itself confronted by the same difficulty. It is the same with all systems that are maintained by patronage and led by policy.

When a person is thoroughly convinced that difficulties are overcome by following some organized system, controlled by policy that keeps the most attractive prospects in constant view; such a person would not be convinced he was sacrificing himself to the greed of others even if miracles were performed to convince him to the contrary. Promoters of schemes depend upon convincing followers that success in life is attained by following the visibly successful. A promoter does not explain that a thief succeeds, when his end in view is gained. The scheme may have a touch of sincerity in some of its visible evidence; but this would also be included in the scheme. Before a child or adult can be misled sufficiently to follow a scheme, a thorough instruction must proceed its success. The difficulty to be overcome is the relation between what is Spiritual and

what is material, for the child must be in possession of direct revelation before it can be persuaded to follow any material scheme (a scheme relates to material things or it would have no attraction to induce followers.) The child, therefore, must be led away from its immediate communion with Spirit before the material world can present sufficient attractions to effect such a transfer. With a sub-truth established in the plastic brain of a child, it presents greater difficulties to persuade the individual, either child, or adult, to recognize the Spiritual Truth that no scheme ever promoted was ever able to disturb.

To effect a change of understanding after a sub-truth is subscribed to and religiously maintained, presents the most stupendous difficulty that the human race has to contend with. No reasonable person unbiased by policy, scheme, or materialism, could show a divine purpose more real than the individual obligation for the perception of light, than to Light itself. It follows, also that the individual relation to God cannot be less direct than the perception of Light. If all the direct influences which are of the first importance are to be sacrificed to indirect influences, the child must be trained to obey external authority until a belief in the objective imparting of knowledge is complete. The possibility, therefore, of a child being misled or persuaded to believe that its very thoughts were imparted, will never elevate evil over good. The Truth as a principle could not suffer by reason of the fact that it was the Truth and if the child is misled by external influence it never effects the inner conception of what is real. The conceived Truth is too positive to be the subject of influence; and when man

sets up a sub-truth it is within such a sphere of conduct that good or evil must be contended with. That is, the Truth is superior to external influence, it cannot be controlled by a sub-effect of the Truth itself.

A sincere conviction that Spiritual effect is the result of external influence presents a difficulty of comprehension as much so as for darkness to contend against the light. The policy of maintaining this fallacy of trying to control Spiritual knowledge by external influence, presents a form of slavery that must eventually be more damaging to society than the emancipation of the chattel slave. To observe this situation in the light of reason, it presents no difficulty except to such as persist in holding to the political interpretation of what is strictly Spiritual conception.

The real difficulty is individual rather than one appearing to demand a safeguard of society depending upon collective organization for protection. There was never an external influence more potent than an appeal to the sense of fear; taken in connection with love, it could readily be seen that either factor presents a timidity over which external effort may control individual judgment. Reason, courage, or even freedom cannot be imparted by external force, fear therefore being so readily appealed to as a means of subjugation the relation of a precept to a concept was that of a ruler over a subject. This principle becoming so thoroughly established since one man with courage could command the services of a hundred, was a temptation more destructive to the tyrant than fear was to his subjects.

Whether it is difficult or not for the credulous and timid to comprehend the reason why they can be so

readily controlled by external influence, it is not difficult for a person who is able to exercise external influence over another that he is more a creature of fiction than a reality. He knows that to practice his own precepts it would destroy the sentiment of imparting sense conception, for he could neither be the preceptor or find followers to whom he could impart his precepts, if conception was not a previous fact that his precepts practically demand. In face of the retributions which are recorded in history it must suggest to the thinking man that whatever exists between God and man it could not be less than the Truth of which personal conception is constantly asserting when the policy of a sub-truth should stand out in its own falseness.

Formidable difficulties are presented in great variety, to overcome which human energy is taxed to its limit. It is also multiplied by objective influence in the form of material attractions making the path of progress a mass of obstacles. Even attractions are but a snare to draw the attention from the real Truth. To overcome these difficulties one must observe the motive in the material sense. It is not reasonable that an individual person seeks to give more in exchange for something of less value. When this principle is applied to mental commerce, the so-called exchange of thoughts (an impossibility from a Spiritual view) the same effort to prey upon the weak is even more noticeable than in the exchange of material things. To interfere with this "freedom of trade" gives the principle more of a specific privilege than having any relation to such a generous word as "freedom." It reflects a logical conclusion when it is ob-

served that men are more willing to fight in defence of whatever commerce they are engaged in, than they are in trying to impart instruction that would practically endanger the same commerce.

Man fights to overcome difficulties that obstruct his natural rights to progress. It would be suicide to fight for the protection of obstacles to his own progress. The varied methods of overcoming difficulties are the mere abstracts of a general principle. The child must either contend against difficulties or submit to the limitation of progress so far as it concerns himself. The motive is so clear for maintaining a parallel relation between man and man to that between God and man, it could not be overlooked without betraying mental defect or positive dishonesty. It is no more the fault of the child in being compelled to submit to literal dishonesty than it was to be compelled to submit to the conception of Light. Also in whatever form this dishonesty of man presents itself, it relates to commerce of some character. To apologize for the human disposition to be dishonest in the interest of progress is a simple acknowledgment of the person apologizing that he lacks the moral courage to state publicly what he knows to be the Truth.

Progress is emplanted in the human seed and the man who endeavors to show the experience of maintaining an objective authority over the subjective, knows it to be a psychological impossibility to either abstract or impart this human function into anything of a material character. Because a human being can be trained or distorted by external influence analogous to the distortion of language, it does not in any sense effect the Truth implanted in the human seed.

It is this principle that defies the most brilliant effort of designing man to supersede. Human seed like any seed will develop if the difficulties are not too severe for the tender shoot to overcome, but under any circumstances of difficulty some of the seed will take root and develop the courage that defies material obstructions in proportion to the recognition of the Truth, which penetrates all the obstructions to human progress and dissolves difficulties as readily as a sunbeam overcomes the obstinacy of a piece of ice.

CHAPTER XVI.

SACRED PERSONALITY.

IF the standard definition of words is to continue to be an exclusive privilege of an esoteric tribunal, the advent of Christianity that renewed the primordial esense of freedom, is equally envolved in the continuity of this objective authority over subjective weakness. As a moral principle it has no more standing than the ancient sentiment of the right to property in man. The apology for slavery so ably written by Mr. Herbert Spencer is lacking in not having any tone of Christianity which breathes of freedom and human equity. The question of maintaining a supremacy of one person over another by reason of superficial acquiresments must be subject to limitation or human progress is a myth.

Words to be honest must relate to the direct Spiritual revelation that concerns the Truth, an unfailing entity; a just reason for which no person has need to complain. Regardless of the numerous definitions applied to the word "Person" it should first be observed that it applies to an infinite entity no less positive and perfect than Light or Truth. Whatever power or reason an esoteric tribunal possesses to establish definitions to signs, symbols, or words, such authority is certainly subordinate to whatever principle is universally acknowledged to be infinite. Custom even is

but a feeble apology for such a false position, to maintain that a mere word can apply to a positive and negative principle at the same instant of time and space. For a collective body or a single individual to defend an ambiguous word, to protect a design or scheme of whatever character, it is distinctly opposite to the command, "go preach the Gospel." The fact that a self-conscious person can assert the divisibility of the word "person" is the reason why another individual person equally conscious of the Light can by the same cognate energy assert that "person" relating to self-consciousness is indivisible. That is, that Person as a conscious being cannot be separated from a direct communion of Spirit. Words have been so distorted for political effect that it is next to an impossibility for the exoteric layman to understand what is simple to the esoteric profession. Human understanding seems to be distinctly separated by a dual etymology. That is, if the professional peerage are agreed upon the definition of the word "person" the layman must apparently submit to whatever definition appears more appropriate for the weaker vassal. The word "person" is extremely important since republicanism entered into competition with theocracies.

Mathematically the word "person" can be individualized, after which to "talk back" would be treated as an impertinence if not a sacrilege, but to "think back" would introduce a more difficult proposition to overcome. Now there is just as much difference from a Spiritual standpoint between logic and mathematics as there is between the Truth and that which is false. This is not to enlighten the esoteric scholars, for he would not be such if he needed to be reminded of it,

but the victims of this secret tribunal could observe that person relates to one Spiritual principle, not only invisible but indivisible. Thus person could only be treated mathematically as parts of person; in like manner as substance could be divided. It does not disturb, however, the Spiritual feature of person, it merely individualizes person for political effects.

A person is no less such by reason of being absolutely illiterate. To take objection to this assertion the definition of the word "person" becomes immediately involved. If it is insisted upon that the word applies to a specific character, it would imply that a man was not a person unless he was a gentleman. This situation also calls for a definite authority for the word "gentleman." The mere reference to custom would be a weak apology for a falsehood in the interest of protecting society in its broad sense. That is, if society depends upon the divisibility of person to such an extent that the word "Person" becomes so involved that only the literally learned can maintain a divisibility of humanity against the illiterate, when it would be so illogical to declare a belief in a personal God without betraying literal ignorance more gross than would be possible for the most unlearned illiterate person in existence. That is, if the ability to distort words by giving them a dual definition was necessary to maintain the divisibility of person acknowledged to be in the image of its creator, the application of the word "person" to God, admitted to be absolute perfection, would represent the most blasphemous utterance of which man is more capable than the lowest brute.

To recognize God as Person is either a political

scheme, or the entire human race are embraced in the observation. No literal or militant authority can prevent an individual person from recognizing the sacred personality of the communion of Spirit. No possible circumstance could arise to reverse private judgment after the individual once recognized the impossibility of transmitting the communion of Spirit by any literal method. A correspondence of thought between two individuals may be reached by the comparison of one object with another, but when names are treated with equal importance as the object named, some scheme of man is involved in the transaction. Thus to associate a name with a positive object and then give the name a dual sense of meaning by the fiat of man is a distinct fraud with intent to deceive or the act could not possibly be performed.

That this fraud does not relate to the subjective follower, or the obedient vassal who can be pointed out as a model to emulate, it does not in any sense involve the Spiritual character of Person for the relation between man and man is not a perfect situation by reason of the perfection of Spiritual person compared with the imperfection of political conduct. It is a self-impeachment of any representative body to whom the people look to for protection, against the power of the strong to crush the weak, when the word "person" is juggled with to obtain the confidence of the unlearned in the trick; while the same word is employed to give the appearance of sacredness to the relation of a representative body to the people at large as that between God and man. The sacred character of Person in its corporal form resembles a human soul no less perfect than every attempt by both the ancients

and moderns to give to it a material perception. To elevate the political above the Spiritual has been the ideal motive of collective bodies since man first discovered he could manipulate instruments to promote whatever end he chose.

Because natural man could be imposed upon in the past by reason of his ignorance of artificial acquirements, it presents no valid reason for trying to effect the same end by clinging desperately to the same principle that gave objective supervision over the ignorant who lacked only an understanding of the instruments employed, either mechanical tools or letters. It would be idle in this era of republicanism and Christianity for the ultra learned to claim any Spiritual difference between mechanical instruments and letters. The only advantage that letters possessed was thoroughly explored before the Christian era. It is now the privilege under a republican form of government, for the individual person to determine what the difference is between letters and mechanical tools. Providing none of an ethical character could be discovered, it would cast a bright light upon the Spiritual relation between Person active and person passive.

The only opposition to recognizing the right of individual judgment is always political in some form or another. To serve this purpose of policy consistently the dual definition of the word "person" must be employed to show a distinction of the superiority of letters over mechanical tools. It would be too voluminous to exploit the imposition that the dual definition of words makes possible, but it grows more and more difficult for the ultra learned to apologize for the multitude of disappointments of those who have been

led to believe that the learning how to distort words is the only road to salvation in the future in proportion to the humble submission to the present.

To treat this subject upon the ground principle without prejudice, as between man and man, or friend to friend, could any objection be made to observing that person in its relation to an individual human being is the most sacred institution in its various organic activities that moves on the face of the earth? To avoid a misunderstanding it would be no disrespect to anyone's opinion to consider the word "Person" as relating to the Spiritual activity of the entire human race. This consideration would not effect whatever belief one might choose to entertain. Schemes, doctrines, race distinctions, or ideal theories could be recognized as effects of the One cause by which everything moves. Whatever object moves by its own sentient action in a diversified direction, is an obvious proof that it is in possession of directing authority as well as the energy to act. It is self-evident by virtue of experience and the observations of others that the object thus equiped knows he is a sentient being. It establishes a direct revelation that no political authority can effect. Upon this fundamental principle society and every vestige of political authority depends.

This principle designated as "Person" could not be any less than God and even if He was more, the individual person could not reasonably expect a revelation by command, or demand, that would depend upon the direct relation of which he was already in possession. Permitting that one person believed he knew more about God by reason of his greater volume

of acquirements, he would immediately meet opposition to such a pretension. This alone would betray the difference between the Truth and a belief, for two individuals, each having the direct revelation which would be no less than the Truth, yet believing diversely, it would distinctly show that a belief that God was a distinct personality directing the movement of an object in addition to the direct revelation would be absurd, equivalent to holding that diverse beliefs could control the Truth. Again it would be the effect trying to control its own cause. The limit of political authority is to obstruct the public exchange of thoughts relatively portrayed by the action of Person, the early definition of the word being "speech" would indicate without much thinking that man, person, speech, logos, and God were identical symbols that political authorities had juggled with to confound and distract the attention of the people for fear they would discover the difference between a political belief and a Spiritual Truth.

If political authority was influenced by any additional revelation separate from the individual, representing a sacred personality that is universal, there would be no sense in apologizing for political conduct on the ground of the disposition of humanity to drift into evil conduct by reason of material attractions that political authority depends upon for existence. That is if political action was directed by Spiritual authority to overcome the evil and diverse conduct of individual person, it needs no better evidence to contradict political usurpation than a careful study of the records of the past. Besides, to be obliged to protect a double standard of etymology by which the

ammunition of argument will not fit the simple caliber of natural intelligence. Political authority can readily be believed to be invincible but it is incumbered with a weakness, a burden to protect its own duplicity. Whatever collective institution that thrives by maintaining a double standard of etymology is burdened with an artificial belief in a forelorn contention against the natural Truth.

The principle of Truth relating to person can be applied to the Scriptures without a single flaw in the declaration. For instance: "First, second, and third person establishes a political supervision over the Scriptures, incidentally Christianity and positively the Truth, for otherwise political authority would not so much as noticed Christianity. It is always the purpose of political authority to obstruct any principle that it cannot supervise. Since primitive man first put a feather in his head-band to indicate supreme authority, political authority has diligently followed the same principle. The recognition of Christianity has only been to the extent that political authority could supervise it. The authority for this situation could be observed in studying the two schools of learning distinctly opposed, one of which being styled "dogmatics," the other "apologetics." It is not the immediate purpose to criticize either school as regards to their merits. It is the one feature that the greatest learning of the world is divided into two schools, shows distinctly that each are more interested in maintaining a supervision over Christianity directed by secular learning, rather than plainly acknowledging its simplicity.

The Bible is authority from cover to cover for the

Spiritual authority of only One Person. This can only be recognized personally identical with direct revelation. No political authority of a collective character can transfer the Truth into a belief by the mere interpretation of the Scriptures, for the act itself implies a supervision over direct revelation. It is this continual effort to deny the sacredness of personality in the individual babe able to perceive the Light directly revealed to it, that feeds the continual craze over science, skepticism and the "higher critics." If a person must first subscribe to some specific interpretation of the Scripture as directed by the political supervision over etymology, Christianity would in accord with such efforts, be a religion of the same standing as all other political religions. It would forceably transfer the direct revelation to the indirect political authority. The real Truth of the Scripture, however, would continue to be as sacred as personality itself. It is this recognition of the freedom of thought and the Spiritual interpretation of direct revelation that gives to Christianity the ascendancy over political supervision, or any political religion ever established. No person is obliged to cultivate a belief of what he knows from direct revelation; and political effort to supervise the Truth will be a stern chase in proportion to the moral courage of sacred personality.

CHAPTER XVII.

INSTITUTIONAL QUACKERY.

E GOTISTICAL learning is synthetical with arrogance, greed, and a rank growth of vanity. In the absence of moral integrity, the intoxication may be embalmed in the most exquisite tranquility of manners. The affectation of virtue is a pitfall more destructive of human happiness than poverty or the lingering torture of physical ills. A person may be trained in all the sciences, and also learned in the skill of diplomacy and the art of emotional control, yet if he becomes puffed by his vain-glorious acquirements, nothing but a severe reaction will restore such a character to a normal state of natural intelligence. The reasonable supposition that the virtue of the human race is securely preserved in the human seed does not justify the egotistic arrogance that man and man permitted to exchange with each other in various commercial relations.

Man cries for assistance while he stubbornly refuses to admit he is his own master. The eager effort to command attention prevents the practice of humility that would disclose the fact to a person that he was but a very small part of a common whole. To recognize the simple Truth of Christianity without the fog of political supervision would be too humiliating to the self-sufficient, in possession of mere effects.

What constitutes an institution from a material standpoint would be like a railway embankment as a concrete whole composed of abstract parts each of which being an institution independent of the other. From a Spiritual view each institution would be a sentient object bound together for mutual advantage, yet in complete possession of what might be termed institutional freedom. To disintegrate the Spiritual from the material would be equivalent to depriving each institution from having any political activity for a common purpose.

The importance of this supposition is to observe that neither Spirit or matter, as such, have the ability separately to command the unity necessary to become an active institution. The unity must be a fact before a single atom of matter absolutely passive can move. To recognize therefore that matter, as such, is absolutely passive, is a necessary principle to establish a perfect understanding of the fundamental construction of an institution. To be more concise even, the most minute seed is an institution of necessity before either perception followed by conception could be possible. To recognize a common beginning either concretely or abstractly, would avoid polemic difficulties.

The political as an effect of institutions rather than their cause is a feature which every one is compelled by his very existence to choose continually, a principle eternally fixed as life. That is, one must act either right or wrong to maintain a clear title to a continuity of conscious life. This choice could be made quite simple after a careful study of the political influence that is also as constant as life itself in its

effort to determine the choice. Policy considered as a scheme renders no assistance whatever, for as such, it is engaged in protecting its own end. It being an ideal institution, rather than a flesh and blood reality, makes it an ever present pitfall either to accept and serve at its command, or avoid and be free. The strict justice of an impartial Creator could be more safely relied upon than that of any political institution that written records reveal. Hence to choose between policy founded upon material attractions is to support institutional quackery in preference to the direct relation between God and man as instituted in the individual person.

The relation between man and man (concrete society) is concerned in the collective institution for either social effect or the protection of free movement. What is termed "free institution" presents a very sweeping generality of expression, covering an endless variety of ends. The conflict between institutions composed of collective units of humanity are remarkable in maintaining a policy dependent upon the physical strength of numbers. It would appear absurd and generally admitted to be egotistic to recognize the individual as having any relation other than subservient to some collective institution. That this is a policy of accommodation is an important feature to observe, for however insignificant the unit of a collective body may appear, he is the bone of contention between all the collective institutions in existence.

That all institutions composed of numbers are as strictly dependent upon the units they practically ignore, suggests a parallel that fire depends upon fuel

to consume. It is this misleading feature that attracts the unit either to destruction or to a final end of natural freedom or what was termed in the middle ages "the right of private judgment." That natural freedom coupled to the right of private judgment has always been a principle at enmity with institutional quackery is the point where innocence and ignorance can both be duped, showing the contempt for Nature while appropriating its supporting necessity for maintaining a policy of duplicity.

That quackery could not be justly applied to all collective institutions does not effect the general principle of material attractions to mislead the credulous. The fact that each collective institution maintains a distinct policy more or less at variance with each other, seeking by declaration of purpose to benefit its patrons, shows them to be in degrees antagonistic, having a counteracting effect, that reflects a leveling process parallel to the personal institution or unit of collective institution. That is, if institutions thrive by reason of their political strife with each other, the general relation between Spiritual authority and the political is not disturbed an atom.

The relation between God and man is no less inviolate by reason of institutional competition to monopolize this absolute condition. If this was not a fact there would be no occasion for competitive institutions to vie with each other in presenting new methods of practically appropriating an institution of superiority to sustain one, in reality inferior. That is, if the private relation between God and man was not superior to a collective institution of whatever magnitude there would be no material effort possible,

seeking to maintain an appearance of supersedure over Spiritual authority. When there are multitudes of policies claiming a supervision over the Spiritual personality of the individual, it reflects a greater anxiety to protect the institution involved, rather than to enlighten the individual with nothing but a simple communion of Spirit for protection.

The educational institution of either a secular or religious character cannot escape censure from the strict Christian institution, that to be such, it must recognize the individual freedom of thought untainted by any policy whatever. The sophisticated learned more intent upon the defence of esoteric terminology as the only method of imparting moral obligations, will encourage more skepticism and material sentiment than it can counteract, for it establishes a formula of worship by which means conduct of the most immoral character is hidden by the mere literal ability to hide it. The simple requirements of Christianity are better understood by the illiterate; certainly more correctly practiced than by the devotees of superficial acquirements.

The worship of literal words is identical to the worship of pagan figures. It is only necessary to observe the results of secular learning and oblique methods employed by educational institutions to verify the effort to restore pagan learning disguised in the name of Christianity. It could be readily disputed by reference to material progress but if material reward is to be elevated above Spiritual reward by sheer force of literal learning it requires no prophet to show that Christianity would, so far as such learning indicated, be consigned to a political religion;

merely duplicating the "new learning" that sprung up after the dark ages of institutional corruption in the Roman church, only to become more licentious than that which it pretended to reform. The political effort to make Christianity a literal religion would appear to be as futile as the political effort to exterminate it in the period of its early career.

It need not cast any reflection upon progress or literal attainments to realize that the Truth needs no institutional support. Both of these features are as natural as vegetable growth.

The institution which derives its authority from the star-chamber of esoteric learning has no just claim to the supervision of Christianity. To make it better understood, Christianity is either a Spiritual entity as Christ proclaimed it to be, or from the esoteric standpoint, a literal religion of the same character of all literal or political religions. To confound the Spiritual feature of Christianity with the esoteric ability of man to maintain a dual standard of etymology practically excludes the illiterate from any right of judgment in what the literal Scriptures mean for when an ordinary layman is confronted with the ambiguity of literal words, he is practically confounded in his own private judgment until he can be persuaded to believe that salvation can only be obtained by subscribing to the authority of the star-chamber of etymology. To maintain a literal Christ as transcending a Spiritual Christ, has been the policy of esoteric learning since Christ was crucified. The modern development of republicanism and the popularity of free institutions makes it extremely difficult at the present time to torture the disbeliever in the esoteric author-

ity over etymology. The scheme will cease just as soon as the people have courage enough to withdraw their support.

Etymology is concerned only with material and political affairs, it having no effect whatever upon Spiritual Truth. Such Truth has no need for support of any character and one has only to know God, to know Christ also. No literal transmission as conducted by political authority has power to counteract the direct communion of Spirit or direct revelation. To Know God is as dependent upon moral courage as the continuity of conscious life depends upon each beat of the heart. When the relation of politics and civil authority upon the example of Christ is realized either collectively or individually, it would be a contradiction of the Spiritual character of Christianity to proclaim that it depended upon literal words to impart it.

To prevent any literal communication between man and man, would be impossible since educational institutions are to attract patronage as a possible means of escape from natural obligations. The simple requirements of Christian conduct, and the unacquired natural born ability for man to communicate by comparative signs which are directly revealed, presenting an important reason why institutional quackery can profit by supporting a dogma of pagan origin, to wit: that virtue and knowledge can be taught or imparted which is a transgression against Spiritual revelation that the Bible from cover to cover rebukes in terms of which literal duplicity could seek in vain for comfortable justification. To maintain a political dogma conceived by the sophistical pagans, even

simple-minded republicans will not be slower to grasp, than Greek and Roman slaves were when the rage for unearned increments reached a point above the food-producing energy to support. That this infallible order of nature can be overcome by a mere dual etymology of what literal words relate to, present a situation that can only be redeemed by the moral courage of the unit of personality representing a Spiritual institution that political and militant institutions were never able to control.

The etymologist, or he who would apologize for the dual character of words as a means of maintaining authority, should be careful to consider whether he was not digging his own grave deeper in trying to maintain the sophistry of the pagans, to wit: that virtue and knowledge can be imparted to effect a purpose of maintaining a political authority tentatively above the Spiritual. For instance: to maintain that Christianity was a system or scheme demanding literal methods to impart it, on parallel lines comparable with political and commercial schemes to promote adulation and material gain; it would make it a mere religion of accomodation.

It would harm no one to recognize that Christianity is either the Truth or its representative for the purpose of imparting the Truth. This particularly concerns institutions that depend upon some constitutional policy to transmit the "glad tidings" to posterity. No institution could logically sustain a sincere purpose founded upon any negative formula denying Spiritual authority, except it was transmitted by some literal signs. The very facts that letters were invented by human intelligence as dependent

upon Spiritual energy as corporal life is upon the beating of the heart, consigns the letter to art, or the work of man in reality an abstract of knowledge, to dispute which would be additional proof of the impossibility of literal words imparting an absolute Truth from one man to another.

With no policy to protect it would be simple to recognize the Spiritual equity of humanity as a concrete entity, from which, policy, conduct, and the ambiguity of literal words are abstracts. It would also be a sophistical apology for maintaining a condition of duplicity that practically admitted a lack of confidence between man and man. No better evidence would be obtained that this lack of confidence exists than the effort to apologize for evil which would commit the man making such an apology, to a policy that better be shunned than emulated.

To recognize that religions are many, while religion is only One, is comparable with Spirit also, for spirits may be many with only One demanding allegiance equally as direct as it is revealed. God, Truth, Knowledge and Virtue treated as symbols, relate to the direct revelation that no literal method has ever been discovered by which the principle could be imparted. The mere pretension therefore of any institution imparting knowledge is an admission of quackery. Applied to Christianity a situation identical to whether knowledge can be imparted obliquely to overrule the knowledge directly revealed. When it is observed again that the Truth is a principle to be accepted as a preferred gift, rather than a principle demanding support, it could be equally recognized that the teaching of Christianity is impossible. That is, Christianity

relates to Christ, and if it was not the Truth it was not Christianity, which would consign the principle to a political scheme. Now the fact that the preachings (not teachings) of Christ did not in any sense embrace civil or political authority, from which source He was constantly persecuted, it follows, since civil authority is an abstract power compared to the Spiritual that political authority will destroy itself before it could succeed in embracing Christianity.

What institutional quackery means is the pretentious effort of imparting Spiritual knowledge, with a declared purpose of uniting the political and Spiritual which, if it were possible in this enlightened age, it would revive the effort of the Roman Church in the "Dark Ages." Slavery is gradually receding in proportion to the recognition that Christianity is the Truth rather than a political scheme.

CHAPTER XVIII.

ADVANTAGE OF CULTURE

TO render to political authority all that belongs to it would not in any sense infringe upon a perfect rendering to Spiritual authority also. It is in the parting of the ways that the advantage of culture is concerned. To recognize the natural as the Spiritual is no reproach to culture. As a figure of speech the natural relates to some substance, but to recognize that neither substance or its movement could be cultivated, would put the principle on a basis of Truth. To consider conduct, manners, and degrees of extention as applicable to what the word "culture" relates to, it would exclude its use by any principle of supposition that cultivation could be imparted.

The positive and negative relation of cultivation to growth and civilization is bound up with concrete words having corresponding relations. The word has no significance beyond the comparative principle of portraying thoughts of the imagery of the mind. When the principle is applied to obligation and obedience with a disregard for the Spiritual principle of contract or mutual agreement, cultivation is more an obstruction to civilization than a promoter. Concrete action or the entity of energy by which means substance is moved, cultivation is possible as an abstract principle in the sense that learning is an abstract of

concrete knowledge, both words relating to the eternal Spirit that moves everything. It does not concern the principle in the least whether it is believed or not, there is no reason to doubt that the sublimity of the Spiritual will preside over any policy that man will ever be able to inaugurate. If the privilege of cultivation was strictly employed in promoting an improved understanding between man and man, no one could justly object to being cultivated with that end in view.

The best tools can be as readily used in burglary as to advance the growth of social improvement, for that reason mere cultivation does not guarantee moral conduct. The fact, therefore, that cultivation relates to opposite principles, the one offensive and the other defensive, makes it pertinent to the present state of things to consider the motive for acquiring such an advantage over a fellow-creature. If the conclusions of the cultivated ancients are to be considered as presenting a worthy motive, stealing and piracy should be as much at a premium at the present time as in the past. That is, if material aggrandizement is the motive the consequences would naturally follow.

To present a subject so delicate without an exposure to a multitude of objections is not so difficult as it might appear to the objector, for it is from no effort to deny the force of influence or example as a principle that cannot be taught or imparted. It is the recognition of what constitutes the Truth that would involve the objector equally as much as the subject matter suggesting the objection. In asserting that knowledge (meaning direct revelation) cannot be taught or imparted is to call attention to the analogy

that the Truth cannot be cultivated. For an objector to rely upon the political standard of etymology to sustain his objections would be to declare publicly that he had more faith in political authority than in the Truth directly revealed. It is not the present purpose to even attempt to harmonize such objections. To assert that Nature is parallel to the Truth is intended to mean Nature as active, rather than to cast a reproach as a matter of policy, to sustain materialism, by trying to prove scientifically that Nature is simply a passive substance to be cultivated and improved by human intelligence. It is not the purpose of disputing what appears to be conviction so definitely settled. It is more to call attention to the fact that political authority has no remarkable record of ever settling any principle other than by the fiat of man either individually, or to whatever extent collectively. To recognize also that letters were an invention of man protected by the strict supervision of political authority, it is certainly surprising to note that human infants continue to cry in the natural language.

Nature as an active institution would be as impossible to cultivate as the Truth or any state of perfection of a Spiritual character. The relation of cultivation to an advantage of one man over another presents a situation, for which a responsibility must exist, or to be born is a misfortune that would elevate suicide to a virtue. To dispute the esoteric professor becomes less dangerous for two reasons, the principal one of which is, the professors are becoming so numerous that the secrets of their power grow correspondingly more difficult to preserve. The other reason is, the

cultivation of the freedom of thought and a natural-born right to private judgment, represents a paradoxical situation with a greater crop of professors; the need for them grows less in proportion to the moral courage of the individual person recognizing he has a clear natural title to his intelligence, however feeble it may be. The pretence of man in his effort to impart a virtue equivalent to the weakest intellect directly revealed, is a benefice of commercial profit to the pretender. Allowing the political protection to the pretension of imparting knowledge or cultivating the Truth, it remains a mere speculation that man can impart that of more value to each other than what is revealed at birth.

The advantage of cultivation is an evidence of the universal equity to the innate privilege of progress, in no sense imparted, for the privilege exists in the human seed, into which no fraction of man's iniquity can enter. Cultivation, therefore, is a feature of commercialism, as related to the Spiritual, it is strictly opposite, relating entirely to materialism and political preferment. The fact that cultivation is confined to the relation between man and man with his gregarious disposition makes it important to consider personally whether one can believe more than the Truth. Thus to observe privately, when a person can at least be honest to himself, can a person consciously admit to himself that it is possible to cultivate a Spiritual principle? This is important for the reason that some incentive of advantage must exist to incite a desire for cultivation; but when moral obligations are strictly confined to the Spiritual (as one chooses to elect by his private judgment) necessarily opposed to

the material, it presents a situation that the cultivated ability to distort words would be as useless as an ice-plant in the arctic regions. It need not imply that cultivation is necessarily a detriment to moral rectitude; but for the reason that some material advantage is the main incentive, the danger that the worship of materialism will become so attractive that cultivation as such will present a virtuous excellence that the end would justify the means, which are too often obtained by the remarkable skill of cultivated persons in the art of distorting words.

It concerns no one more than the perpetrator of iniquity to defend the dual character of words as a means to maintain an advantage over those who are persuaded to believe, that superficial excellence is a reward of diligence in mastering written language; defining itself so as to give excellence of rendering an appearance of virtue that transcends the natural or Spiritual. Thus to confine cultivation to the art of beautifying and attaining a more perfect degree of excellence cannot involve the natural without an injustice to nature, or so appropriating of the use of words to elevate the imitation (art) to a position more beautiful with greater excellence of rendering than the capability of Nature itself. To strictly confine the beautiful to materialism would be a tentative effort to exclude the invisible from any participation in things beautiful, yet it involves a situation of inconsistency, even more absurd than to advance the dogma, of a human or political supervision over the Truth or the very essence of Christianity. Who could be so unjust to one's self as to exclude the sense of perception by which means only the conception of excellence could be possible?

Because it is possible to impart a gross imitation of Spiritual authority, practically a material deception aided by the distortion of words, to confound the understanding to the extent of a pledge to support some policy or scheme.

To recognize that Nature in its concrete perfection is a state unapproachable with a view of supersedure by the art of man, would be objective to the policy of maintaining an ideal supernatural state, but when this principle is carefully studied a logical conclusion cannot be successfully demonstrated. From a scientifical search nothing is discovered to supersede Nature. The great mass of even cultivated humanity have no distinct comprehension of scientific terms, for that reason they are easily led by any system that presents an advantage of material aggrandizement. Hence a political rendering of the Scripture is more attractive in comparison to the invisible virtue that submits in humiliation, it having no attractive feature. Virtue therefore appears crude in its natural state, at a great disadvantage against the advantage of cultivation. That this is a matter of personal opinion is of slight importance to the essential fact that Truth and virtue relate to states of perfection that are not effected by opinion or culture. That is, a state of perfection is not a cultivatable principle, it does not rest upon human assertion, it is only necessary to realize that perfection is the first sense of consciousness that is revealed to a human being—virtue incarnate.

Political economy seeking to co-operate with natural economy presents a worthy motive. It also encounters a difficulty of understanding between the natural language and the artificial. If it is strictly

held that the advantage of cultivation is confined to artificial language a co-operation with the natural would be as impossible as to establish an artificial system of perpetual motion. Energy as an entity of perfection is certainly a virtue; and to be such it could scarcely be objected to that it was also natural. The effort therefore of establishing a so-existing relation between the natural and the artificial, it must be admitted that the natural predominates over the artificial in whatever sense a co-existence can be comprehended by any cultivated state of human understanding. To assert that the artificial in the form of letters or written language could by any system of cultivation supersede the natural, it would have to rest with the privilege of the assertion, for its relation to Truth and Virtue would be as distinctly absent as a shadow in the absence of an object to obstruct the continuity of Light.

To maintain a dogma of a super-natural condition is a policy of collective authority, the principle relating to conduct between man and man either socially or commercially confined to civil condition, strictly distinct from any authority over the Spiritual. This does not depend upon a theory or an assertion because it is the absolute Truth, as such it cannot be superseded by a super-natural condition depending upon the theoretical aided by militant power to sustain. Before a super-natural can become a universal conviction to protect the advantage of cultivation Spiritual facts must be destroyed by political dogmas. To maintain an advantage of one man over another is impossible from a Spiritual point of view; it is limited to materialism and whatever relation such an advantage is to

the principle of Christianity, it can only be maintained by the assumption of a political supervision over the Spiritual. To maintain any moral right to an advantage of one man over another by reason of cultivation is either un-Christian or the Scriptures have no Spiritual significance whatever. That the principle of cultivation can transcend the Spirit revelation that the Scriptures record in perfect unison with personal experience, it would be analogous to a condition of perpetual slavery. To be an absolute moral right to exercise an authority that a cultivated advantage might permit the freedom to obtain such an advantage would be a myth as well as the most vague sentiments of what pertains to personal liberty. That is, if the "super-natural" is as absolute as the natural, the relation between man would be equally absolute, practically ignoring any relation whatever between Spirit and man individually since it would be absolutely controlled by political permission.

Because a child can be trained as well as brilliantly cultivated, to believe in politico-materialism is self-evidence of the un-Christian character of the principle. The responsibility does not rest with the person who has been misled to a condition of sincere belief, but the political effort so constantly exerted to maintain a material advantage over the natural and Spiritual, is a moral condemnation by reason of the necessity for such exertion. The invisible character of activity identical with energy, the very Spirit that moves every atom of substance, is surely above any application of man, which as strictly depends upon this energy as every material atom does for its slightest movement. Man collectively can decree, condemn,

and formulate any method of cultivation that presents the greatest material advantage; but the fact would still remain that the energy employed collectively is only a greater volume to that which is equally as Spiritual in the individual person. The argument of accommodations and social requirements will never establish a privilege of the moral indifference of collective strength, that does not as religiously apply to the individual person, however weak he may be. That is, collective strength with the power to enforce its decree in disregard of the Spiritual authority latent in the unborn seed of humanity will continue to be as futile as to make a stone breathe.

To so interpret the Scriptures to give an appearance of justification for the dogma of advantage accruing to the art of cultivation, is to outdo the pagans in their efforts to materialize spirits. Because Spiritual communion is so strictly confined to the individual person, it is the merest delusion that collective strength is invulnerable. A careful retrospect of history will not warrant such a weak conclusion, for to recognize that human virtue is preserved in the seed, makes the advantage of cultivation from a moral standpoint absurd. On the other hand, if human virtue depends upon cultivation to be developed from the seed, the political contents of the past to maintain material advantage would have destroyed every vestige of human seed.

That cultivation, learning, and education, has no particular sphere of action is not the point involved, when the communion of Spirit so directly and exclusively concerns individual person. It is the effort of a subsiding authority seeking to control the Spiritual

energy, by means of collective strength, that intimidates the credulous to a degree of abject submission, to such extent even that the Spiritual relation of man is exchanged for material advantage. Education as a means of assistance to develop or lead forth the natural intelligence is counterbalanced, since it is pretended by political astuteness to "up-lift" the masses while the very term "up-lift" is not only scientifically impossible but Spiritually also. That the uplifting process is a mere disguise apparent to anyone who has sufficient sense to see the light or feel the heat of energy. It will not, however, deter a person seeking a material advantage over Spiritual reality, for with that end in view he could not be consistent in striving to "up-lift" the very object over which he was at the same time seeking to obtain an advantage. The very fact that Spiritual freedom is so strictly confined to the individual person, makes slavery and oppression possible, for he would be free, can only be such by making the effort himself, rather than seeking an advantage over others.

CHAPTER XIX.

THE DISPOSITION TO COMMAND.

THE individual obligation to society is exactly what the obligation of society is to the individual. What signifies a disposition to command relates to the infallible principle of Nature in the sense that progress would be impossible in the absence of an incentive to command, equivalent to an ambition to do something a little more conspicuous than what had ever occurred before. The embalmed moralist presents a commanding attitude that casts no reproach upon moral integrity. It represents a perfect product, not unlike ripe fruit, a conserved orthodoxy of perfection within itself, but human progress commands the situation beyond the sterility of absolute perfection.

It would make but slight demand upon one's thoughts to recognize that a strict condition of perfection would bind the human race into a solid mass of inaction, allowing even that the mass was endowed with sufficient sense to recognize a disposition to command, yet in the absence of space to make the command effective, the disposition itself would be absurd. In whatever form progress relates to the ability for one man to command another, the primary features are motion, the energy to move things and the space which moving objects could occupy.

From a generic principle it is of the first import-

ance to observe that whatever man affects, this primordial principle of motion (something moving) establishes a base upon which even the most vague speculation must necessarily depend. It so definitely points to all that a person can comprehend, signified by the term Nature, that it can be no less than the Truth even if it is but a small part of the whole. From a standpoint of human equity and Spiritual infinity, the disposition to command with the inspiration to progress are as fixed as infinity itself. Thus any effect as the result of the activity of individual man in divers directions presents a distinction of great importance, as compared with what is directly concerned by the immediate action of Nature. That this effect as a result of the same energy that Nature reserves for herself to exert upon otherwise sterile matter, would naturally tend to puff a human being to a point of extreme overbearance. It is not necessary to examine all the successes and failures that are amply recorded as a testimonial of man's conduct, that brutes of the lowest order would shrink from. Neither would it avail much to seek an explanation for what appears to be an undue freedom bestowed upon the lowest order of mankind, since the disposition to command, however weak, is no less conspicuous. This feature alone reflects a rebuke upon the theoretical dogma of the ancient that "might was right;" it survives to the present day in the modernized term, "the survival of the fittest," besides the term "higher criticism" stretches its neck to a commanding elevation. It all goes to show that the ability of individual man cannot reach a commanding height of importance above what he is willing to assert of himself. To be candid and friendly

about such a delicate situation as self-esteem, it could be somewhat neutralized by recognizing it was a natural disposition, without which humanity would be as irresponsible as the animal for his conduct.

To recognize human equity in connection with this natural disposition to command, is where the rub comes. It presents intellectual exercise that cannot be other than beneficial, but there is no substantial evidence that the natural situation is changed an atom. Men have tried to brush away philosophical and scientific facts by stigmatic terms too numerous to mention, yet the point remains as sharp as ever; it pricks through every effort to cover it, simply because what is not the Truth has a mere temporal existence.

To separate the Spiritual or active feature from the material, presents a discordance seriously disturbing mutual understanding. To admit that natural simplicity of communication possessed the genetic principle of Spiritual Knowledge, any collective body that could command an obedience by reason of material strength to maintain its polity, would destroy it by admitting such a simple proposition. The Truth would not be considered since to preserve the polity would command the principle attention. When the mind is fully occupied with abstractions, generalities appear vague. It is therefore of the greatest importance for any political institution to maintain a specific category of abstracts for the purpose of commanding the situation thus established. To a person more interested in recognizing the Truth pure and simple—an uncompromising generality—than seeking to conserve abstracts, it would be well to observe that the political advantage of imparting ab-

stracts to the mind of youth is an inheritance from the pagans.

It is not necessary to assume a position of judgment upon the freedom of thought or to pose as a prophet, for a person holding an approaching sentiment of imparting abstracts to counteract the natural influence of generalities would be a self-conviction by the act itself. Mere words could neither apologize or judge another objectively for a polity to sustain which would have to be consciously realized before such an objection to a natural Truth could be offered. It presents a generality so definitely relating to the Spiritual, that it could only be experienced to be realized. The ideal effort to maintain a materialization of the soul which is given a distinction from Spirit by employing two words relating to One invisible entity. That this principle is universally known is evidenced by the political effort to maintain a system of teaching abstracts to so occupy the mind as to practically cripple the Spiritual individuality of Person, that is, the effectiveness of Person to combat against collective organization. Any policy, however, of infringing upon Spiritual authority, is constantly being modified by the dividing and sub-dividing of collective organizations. It presents the common maxim of "institutional liberty," itself a mere abstract of individual liberty.

To recognize that individual liberty is equally as potent as institutional liberty immediately involves the relation between materialism and the Spiritual. The political is universally admitted to be the science of government, an abstract principle, however, derived from the natural entity of human progress. Whatever perfidy or duplicity becomes attached to any system

of government reflects a responsibility upon the body politic which in reality constitutes the governing power. It would be a mere figure of speech to include the entire adult people of any nation in a body politic, for the simple reason that a separation other than a limited divorce tentatively, has never been practiced, despite the fact that multitudes of ideal precepts have been presented.

The paradoxical feature of the relation between the Spiritual and materialism will have to be reckoned with, in connection also with the natural disposition to command, a feature of birth, (it is assumed that this is generally recognized). This feature of command can never be eradicated by the political substitution of obedience, for the reason again that humanity in distinction from the natural animal, has a universal title directly revealed, to progress. The feature of command is due to the free title, strictly accountable to the Spiritual government, from which all collective systems of a governing character are abstractions, having no Spiritual power by reason of collective strength to command a single atom of substance.

Progress means personal freedom or there is no accountability for individual conduct, beyond that of the lowest order of animals. Hence when abstract knowledge is imparted by political decree (sometimes forcibly) to practically exclude the natural directly revealed, it is not strange when such an example is constantly paraded before children, of one man striving to command another, that the children even will endeavor to emulate the same principle.

The relation of abstracts to the concrete, being analogous to the abstraction of art from Nature, casts

a gleam of understanding amidst the ambiguity of words with delicate shades of meaning. For the present purpose it should be recognized that the policy of command as it relates to an individual's right to command another is an abstract from which collective or political authority is also evolved. To recognize the importance of this word "abstract" it could be observed that it relates to an abstraction from something having a real existence either as a subject or predicate. It would appear proper in considering the principle of a natural disposition to command that it occupied a position of real existence identical with Knowledge and consciousness. Thus it is not necessary to acquire affirmation from any external object since experience would be the reality, and whatever was acquired would be an abstract. To study the principle of command as a feature of direct revelation, whatever is abstracted from the principle should be treated on the same line as any abstractions.

If it leads to a dangerous conclusion it would also disclose the fact that abstracts as a principle of worship or exclusive devotion are always dangerous in proportion to the degree in which they are held to be above the reality from which they are abstracted. Nothing is more dangerous than to become confirmed in the policy of acquiring abstracts until reality was neglected entirely. That is, when the mind is fully occupied with abstract ideas, reality will not attract sufficient attention to counteract the dangerous influence. The danger can be readily perceived, but the misleading influence of abstracts in the ascendancy over reality will effect an error of judgment that nothing but experience can remedy. When abstracts com-

pletely occupy the mentality of a person, it is due to political diligence to practically command the person in the interest of some specific system. This feature of mutilating the natural faculties of the child in the interest of society, (it should be observed that any specific society is but an abstract of humanity) it would be a moral action, providing the welfare of the child was the object. Doubtless a good many people sincerely believe that the child's welfare is dependent upon what is imparted to it by influence and teaching. The political feature of which is in brief to teach a child the vague rudiments of obedience to so-called superior authority, leaving the moral feature to be contended with after the plastic mind of youth is fully occupied with abstract ideas largely drawn from pagan philosophy and ideal mythology instituted by political command in the remotest ages. The parent is more deceived by abstracts than the child, who depends upon parental love to feed its natural confidence.

Severe political austerity in assuming authority over what it claims to be the mistakes of the direct Spiritual or natural authority appears to be an external victory over Nature, but this is only a delusion of the weak and timid, for the diligence of political effort to mislead the credulous is unimpeachable evidence that the welfare of the masses is being betrayed by the very diligence in clinging to pagan philosophy for the purpose of keeping acquired knowledge (an abstract) in the ascendancy for the appearance at least that the Spiritual by virtue of abstract intelligence, is subordinate to the political. Collectively the political presents a strength that the timid shrink from in de-

spair, for the reason that the Spiritual authority is an individual principle, that can only be solved by the individual. This principle is thoroughly demonstrated by Christian philosophy in strict opposition to political authority and modern materialism.

To examine the disposition to command farther, its effect upon collective authority; meaning the correlation of social and political command over the individual disposition which, if it was not strictly innate, even collective authority and command would be impossible. It could readily be seen that ideal belief could not possibly effect a change in the natural entity of the disposition to command, but in the application of this disposition beliefs could be as numerous as the individual person, it insures a continuity of progress simply by improved methods by whch human understanding becomes more mutual. That this is the declared purpose of abstract society in its alliance with political authority, presents a situation of good intentions. A society seeking honestly to improve the welfare of the individual by submitting to the militant authority to enforce its commands, acknowledges the superior command of the political, exactly what a collective policy stands for. This incongruity of authority over individual conduct is a testimony distinctly in favor of individual man in his natural condition possessed with sensation Spiritually revealed to the innate functions of perception. No dogmatic objections to recognizing the perfection of natural man can affect the situation an atom. Even to acknowledge both the immediate and mediate communion of Spirit with individual person, it does not necessarily permit of an exclusive collective body to impart the fact. It is

for the individual to determine whether the immediate revelation of Spirit is to be acknowledged as having a prior demand to obedience than the mediate revelation subordinate to political command. It is no denial of the objective revelation to recognize that the subjective always takes precedent over any political or collective command claiming a supervision over the mediate revelation. That is, because Spiritual revelation is necessarily an individual fact, it does not entail the privilege of command or obedience relative to whatever objective revelation that in reason others received also.

The confusion of understanding between man and man is confined to the alliance of society and political institutions. While society is composed of Spiritual units it asserts itself to be an improving influence over the political, but as long as they work together for a common end which is materialistic, the political pretence of protecting society is only to obtain its support, each striving to command the other. The inequality of interests should be apparent to the ordinary thinker, because political authority includes the ability to enforce its commands.

Any society failing to recognize the Spiritual independence of the individual, will direct its attention to material acquirements or political preferment. To command the individual by collective strength is a cultivated conviction, but from a logical point of view, no collection of abstracts can successfully command the reality from which they are abstracted. That is, the unit of society is in possession of the natural disposition to command. To prevent this principle by extending it to a privilege of commanding others, has

been the experiment of ages with only temporal success, the relation between Spiritual authority and political authority always remaining the same.

In view therefore, of the example of social conduct, the moral right of society as such, to command an individual obedience, could be studied with a view to the inconsistencies of collective bodies, employing material strength to enforce a system of imparting abstract knowledge with the intent of improving human conduct to establish a better moral respect for each other. If society cannot present an example of improvement to the individual, natural morality will assert itself by direct authority revealed to the individual rather than what is imparted by abstract influences.

Self-control is a recognized feature of training after the mind has been filled with materialistic expectations, making the training difficult and doubtful. Hence when it is recognized that the disposition to command is an innate revelation to the individual from which source self-control is possible, its identity to the disposition to command could be discovered to be the original, of which self-control was only the abstract copy. To apply the natural power of command to one's self, the impossibility of commanding others from a Spiritual point of view, would become more apparent as experience was recognized to be the only Spiritual principle by which the Knowledge could be obtained.

CHAPTER XX.

SOMETHING FOR NOTHING.

THERE are elements of what could be termed common property without infringing upon the rights of others in an equity practically establishing the fundamental principle of freedom, not, however, an acquired freedom, for if freedom was a principle to be acquired, it would contradict the very essence of freedom. Freedom is the first conception established by the perception of an object, of which the subject comes in contact. The important feature is, to give Nature a credit of supremacy over what is acquired. The policy of teaching a child that it acquires its freedom is not only unjust to Nature but to the child also. The Truth is not a principle to be changed by intellectual edict or political decree. An honest recognition of natural supremacy over the political or dogmatic would extend the privilege of acquirements rather than contract it. The fact that air, water, and heat are the essential elements of human existence over which no objective authority by political decree can establish itself, is evidence that Nature is supreme over any policy that man has ever inaugurated. Also that freedom in its first conception is something for nothing.

However absurd it may appear to a person after becoming convinced that freedom is acquired rather than

revealed by natural conception, there is plenty of evidence that personal control of one's conduct includes the privilege of acquiring something for nothing. That is, when it is considered that conduct is an effect of freedom, no vagary of man could be more absurd than to condemn the very principle by which means he could break the "Golden Rule" and benefit himself at the expense of his fellow men. The difference, therefore, between the natural and the acquired method, should be morally accounted for, before any effort to supplant the supremacy of Nature could be honestly supported.

This simple principle of something for nothing has furnished the polemical disposition of man with sufficient exertion to have provided all his needs with such luxuries as he might be willing to earn honestly. It would appear that man's ambition to progress exceeded his disposition to be honest, but a careful study of the situation would prove the contrary, for a defenceless child since time memorial has never been considered to be a party to facts in its own defence. It has always been considered of more importance to protect society than to protect the infant from the calumny of being a dependent creature, in a sense, more dependent than the young of animals are upon their parents. If it were absolutely true there would be no necessity of trying to deceive the child as soon as it reached the age of understanding. This feature, therefore, of trying to supersede Nature by abstract intelligence should be interesting to anyone having respect for the Truth for the sake of the Truth, in addition to a moral duty to be honest to the babe even if the disposition to acquire something for noth-

ing could not always be successfully resisted. That is, in the effort to compromise Nature to shield the guilty party. A person with a sincere belief has no accountability, as an accomplice, for a condition of which he or she is the victim. If a dogma is held to as a mere habit of imitation, or by virtue of training it is important to consider the wide difference between what is revealed and what is acquired. Even if it is claimed that whatever is revealed is identical to that which is acquired, the Spiritual and natural are not controlled by such a decision.

Scholars may believe themselves learned by virtue of what they may have acquired and also recognized as such by institutional decree; if they are not sufficiently honest, or moral, to practice and admit what they know to be the Truth their learning obstructs civilization more than such acquirements promote it. That this principle can be dodged by the literal ability to distort words including the familiar phrase, "we know it," does not dispose of the proposition, whether human intelligence is immediately revealed or mediately acquired. The effect of teaching cannot react upon the source from which the effect is derived. Neither does abstract reasoning effect the situation other than to compromise the immediate demand, like patching a dam that is destined, in reason, to burst. The point is, the Truth is revealed to babes and what is acquired is an effect relating to the conduct of man. For an individual person in denying his own presence. That "we know it," does not apologize for the lack of courage to admit it. "Higher criticism" can pour out a flood of abstracts to the end of time in defence of the dominating influence of acquirements,

"but, is it true rather than who said it was true?" is the proposition for scholars to shrink from in silence or admit what they know to be a fact? That is, that natural intelligence as a general principle revealed to the unit of humanity has never been superseded by its effect or the general principle of acquirements since the beginning of time.

Philosophy and science has tried to reconcile this difference between revelation and acquirements which appears to justify the conduct of man in appropriating whatever advantage his acquired intelligence permits. That this is a disrespect to natural freedom is the point for the individual to consider. That is, whether personal freedom that costs no effort, which is something for nothing, can be in justice employed to deprive another of an equal opportunity. To offer an excuse of ideal speculation that the natural man or infant could not be trusted individually with the freedom of natural intelligence, of which man collectively can deprive the individual. That this is a usurpation of physical strength to even attempt to deprive a defenseless child of its Spiritual freedom to simply exist, shows that man grows more unworthy of trust in proportion to his effort to elevate acquired ability above the natural. When it can be so readily observed how tenaciously one clings to an acquirement with the grip of greed, it is evidence at least that the intelligence directly revealed is more virtuous than the effect which is acquired.

Abstract reasons may be as numerous as the atoms of the earth, to justify a person in holding to the theory of acquirements superseding the Spiritual, but the fact that the reasons are abstractions is what the

child dwells upon in the weakness of its mind. Memory and observation conduct a system of reasoning related to experience which are akin to direct revelation. It should be observed, however, that experience is not acquired, whether the precept is necessary to the maintaining of abstract reasons are considered good evidence in defence of the theory that acquired ability as such, rules or transmits the Spiritual, the simplest form of natural reasoning is entitled to self-defence on the same lines that the abstract reasoner offers in excuse for defending the ruling power of acquirements; to protect which objective authority in its effort at self-defence is always compelled to retreat in the march of progress, commanded by the order of Nature, a principle that never surrenders to the conduct of man.

To prove whether revelation is acquired or imparted, personal experience becomes involved, also natural freedom in opposition to acquired freedom. It can readily be admitted that the infant is defenceless and subject to objective authority, but to assert that the experience of the infant is acquired would introduce a condition over which personality is supreme. What experience really means is a personal option, that can be as readily determined after experiences become numerous as when the first conception of light was revealed to an innate existence, or a proper receptacle for the light; otherwise human understanding would not have responded to what it received. That this personal test can be presented in such a manner as to convict whoever attempts to object to direct revelation, it would be a possibility to anyone with courage enough to admit a reverence for natural freedom.

Anyone can determine whether experience is knowledge and consequently the Truth, or whether it is objectively acquired. Neither a positive or negative assertion can effect what experience reveals, therefore revealed Truth does not rest upon assertion, but instead upon personal option, to either accept the Truth that costs nothing other than the decision. Experience will reveal the difficulty of serving two masters, besides it is simple to observe that its principle authority is derived from a continuity of revelations, hence if reason possesses any virtue at all, each individual experience presents a Spiritual communion from first to last. It establishes an evidence over which the individual person is sole judge.

The dogmatic controversy over this principle in the past leading to the strife between the civil and clerical factions which has at various periods deluged the earth with blood in proportion to the influence of each in persuading or compelling the people to support it. The disposition to progress is determined by private judgment developed by experience, yet civil and political authority has vainly striven to supervise or obstruct the least suggestion of progress. It is simple enough to formulate ideal methods of passive harmony, but the conduct of man is a feature that cannot be controlled by any policy, or civil authority confined to physical strength. It is simple again from a reasonable point of view, because man, however able he may be, will not practice as a rule what he preaches, the reason for this state of things is also obvious enough, but political greed at the present time will not tolerate any individual opposition any more than it would in the Dark Ages.

To take an advantage of the immature infant is parallel to the tyrannical disposition of man as recorded in history, by which means any undeveloped race was forced into slavery including women of every race. This disposition to take advantage of the defenceless was not revealed, it was acquired for the following reasons: Revelation was common to the entire human race for the reason that experience is self-consciousness, determined by anyone who can see, feel, hear, smell, and taste. The proof is as positive as birth and the consciousness that follows. Revelation relating to experience symbolizes conscious existence, established before the ability to distort words was acquired; for that reason revelation could not relate to any principle more important than to experience existence, since to exist was the only condition to which revelation could apply. Therefore to acquire existence would be a meaningless term. It follows that experience is not only revelation but the only method by which knowledge or a communion with God was ever attainable. Another potent reason why knowledge and experience cannot be acquired is, that the ability to distort words is acquired, while revelation is the Truth having no need for distorted words to maintain its eternal entity. The fastidious objector in persistent defence of materialism, having a stronger desire to obtain something for nothing, than to acknowledge the Truth, would demand an explanation of what caused existence, before he would consent to believe that Knowledge and experience was a direct revelation for which the individual was in no sense obligated to any mediate authority. Moral integrity would be involved on the side of a direct revelation,

since to know God would be to love Him, and cast no shadow of reproach in opposition to His absolute authority. To deny this principle in the first person by reason of one man assuming the right to judge another, until his questions could be answered on demand satisfactory, would be a self-conviction that no judgment except the final judgment could reach.

Is not existence and the sense by which the existence is conceived sufficient proof that God is not objective to a principle which would be necessary to learn from an abstraction of the principle known? Hence if one man claims to believe more than another knows by experience, by reason of a more thorough understanding of literature, such a person should at least be willing to explain why it was necessary to distort words of which he appeared familiar, for the purpose of proving that it was possible to believe more than the Truth revealed? If man can acquire more abstractly than he can attain directly, to the extent of commanding others to acknowledge his superior belief, he could as readily extend a belief to a visible reality, as to cast a reproach upon personal human equity to the common revelation of consciousness.

The conduct of man in his ability to manipulate abstracts is not so remarkable as the uniformity of Spiritual activity which could be depended upon with more confidence than could be extended to man who is constantly engaged in acquiring something for nothing. The most successful method has always been to maintain a belief in a mysterious God since the only mystery is confined to the relations between man and man of which, conduct is the most mysteri-

ous. The constant seeking of something for nothing or to acquire the most for the least exertion, is a situation that encourages a belief in greater expectations.

The visible parade of material acquirements establishes a "pitfall" of misunderstanding that only a few have attempted to explain, and fewer yet who have had moral courage enough to publicly sacrifice material acquirements at the silent command of Spiritual duty. If moral integrity is crucified in the flesh to support the panegyric laudation that attracts attention by the sound of trumpets, the temptation to worship the acquired ability of the orator as a visible effect more notable, since the invisible Spirit in the subject was no less worthy in the flesh by reason of invisible ability, as much so before the effect was visible, as after. The material relation to the Spiritual is an important feature to effect a visible perception, but the fact of what is visible in the first person is invisible in the second, presents a comparative reason for a delusion in the mind of a third person, who might be seriously committed to the objective principle so carefully maintained by ideal policy. The difference between what is acquired and that which is conceived is a sacred privilege of personality which depends upon experience as much so as birth itself. To limit the experience of the second person appears to be the anxiety of every first person who parades his acquired ability as more elevated than the natural or what should be identical to the Spiritual. It betrays a selfishness upon which the foundation of trade in material things is established. Also the exchange of ideas follows on the same lines. That is, when a person believes that acquirements of material property,

including abstract knowledge (learning) controls the Spiritual or concrete, which could also be termed the natural, such a person will admonish another for attempting to disbelieve what has become so firmly crystalized. That this is the trend of abstract attention in seeking constantly to obtain something for which nothing is offered in exchange, it does not effect the Spiritual revelation an atom. That is, the direct revelation from God (the natural) cannot be definitely obstructed by conduct that is strictly confined to the relation between man and man.

CHAPTER XXI.

VAGUE ASSERTIONS.

THE authority of man in whatever guise he presents himself depends upon the potency of assertion. The effort to maintain a visible authority over the invisible gives to the conduct of man an assertive feature, the potency of which being strictly confined to materialism. Such a remarkable sentiment in common use as "the mastery of Nature" implies a vague assertion. Regardless of the term being definitely settled by esoteric terminology, the consent of the invisible feature of Nature as a party to the settlement, leaves the assertion unsettled from the Spiritual point of contention relating to direct revelation and its abstract transmission.

To maintain an assertion with any degree of success the burden of proof rests with the person making the assertion. The mere reputation of a person may add strength to the assertion yet its vagueness would still represent the difference between the material and the energy by which it was moved. Because a child can be trained like an animal to perform at the command of a man, it does not depend upon an assertion to condemn the practice. The responsibility rests upon Spiritual Knowledge; and for an adult person to act from a conviction of training, the general principle of Knowledge would be involved. The respon-

sibility of conduct cannot rest upon accommodation, in strict regard for the relation of Spiritual knowledge. That is, to deny the relation of man to a direct communion with Spirit upon a mere assertion for the purpose of introducing a medium of transmission, would be an accommodation in the interest of the assertion. To give the principle of revelation (practically experience) a dual character, the accommodation would still be obvious. A distinction between immediate revelation and mediate revelation gives the principle a double character, which has always been a difficulty to overcome in seeking to prove an assertion, however eminent the source. When this effort of man to transcend Spiritual authority becomes so conspicuous that it can not be disguised without a resort to reprehensible conduct, it rests with the promoters of moral precepts to determine for themselves whether they are influenced by selfish accommodations, or Spiritual duty.

An assertion has no moral standing that rests upon stigmatic reproach against an opposition. The English language appears to have been carefully prepared to accommodate scurrilous respectability when asserted in terms of refinement. To frighten children will always have the effect to commit them to a condition of passive obedience or stubborn defiance. It is not so much to determine which evil to choose as to consider the source of authority for failure to recognize the moral perfection of Spiritual authority over the natural objects moved in such a harmony of conduct that the most ingenious man has never been able to emulate. Regardless of the ever present effect of Spiritual supremacy, man will nourish a vain imagina-

tion that a vague assertion uttered by man is more commanding than the energy necessary to utter the command.

It is no new discovery that the worst enemy man ever had has always been his individual conceit, but in the scurrilous assertions of innocence, ably conducted in superficial refinement, the innocent, ignorant of defence, has been compelled to bear a stigma of servitude upon the mere assertion of man who is dependent upon abstract energy for every act he performs. The individual having a commanding presence would be a phenomenon in the absence of another to command. That is, obedience is subjection to objective command. It is the relation of the individual to his own assertions that the present attention should be directed, unbiased by abstract thoughts, if possible. If the abstractions of the mind predominate over concrete reality subjective obedience would be so complete that negative attention would be impossible or equivalent to a conscious existence of the soul absent from the incarnate flesh. Man is not dependent upon the abstraction of literal transmission of thoughts to determine his faith in future possibilities. The ideal thought is a natural effect distinct from an abstract assertion or counter assertion in contradiction. The mere presence of a living babe does not represent a fact, but it is the fact, *ipso facto*. Whatever man's duty shall be toward civil or political authority the gulf between the Spiritual and civil is impassable, which constitutes the point of observation between a conscious fact and a vague assertion. Once this fact is comprehended by the individual freedom of thought including the absolute right of private judgment,, no

assertions of a mediate or abstract character can obstruct the conviction an atom.

The common objection to individual independence is the individual relation to society which brings to notice the relation of an assertion to a positive fact and its negative opposite. An assertion fortified by all the scientific experiments to elevate it to a level with the Truth that an assertion ever reached has always exposed the fact that it was only an assertion. The study of social science could not be faithfully conducted without a settled conviction of the relation of vague assertions to the Truth. It is not necessary to admit that assertions are always vague, but it would be difficult to escape a counter assertion since they are always negative in their relation to the Truth, for that reason abstract learning bears only a representative relation to the fact or Truth. It is important to have this principle impressed upon the mind before a distinction between Spiritual authority and its transmission between man and man can be established. To subscribe to representative authority is a complete surrender of natural revelation in the interest of social prospects equally as unsettled as mere assertions.

To counteract the development of individuality has been the policy of man since he discovered the potency of figures and letters to justify his fiat of divine authority, but the wickedness of the principle, in practice, has kept the abstract learned apologizing and reasserting themselves since letters were first discovered. To assert that society would be an immoral collection of barbarians has never been borne out by impartial history. The fact that assertions have never been verified by results in the absence of assertive

proof is a constant reflection upon the motive that prompts the assertion. Society has always been self-destructive in its conflict with individuality; its efforts to transcend natural and Spiritual authority has always been identical with some policy or scheme. From the individual point of view which has the merit of Truth rather than dependent upon assertion; for that reason the individual always in possession of natural virtue can with more equanimity wait for the natural development of progress, since society having to modify its assertions to prevent a destruction that history has always recorded to be inevitable.

The persistent effort of society and its representatives to cling to abstracts and assertions, is the party that has to suffer the consequences of their own folly. It presents a situation over which assertions have no more effect than trying to obstruct the wind with feathers. What appears to be suffering objectively is a visible reality, but the suffering hidden from view by vague assertions, guided by vanity and conceit can only be imagined from individual experience. It appeals, therefore, to the individual in his private right of judgment to determine whether he is his own master from a Spiritual point of view or whether he shall surrender his personality and follow abstract ideas, none of which being more dangerous than assertions.

If Society, of whatever distinction it may have reached by virtue of numbers or attractive influence, is more dependent upon vague assertions than it is upon the Truth, the sooner the individual takes up the study of abstracts and their relations to collective authority, the sooner society would be relieved of its burden of wickedness, which only grows heavier by

every individual addition to its already crowded ranks.

Any so-called truth that depends upon proof, is a Spiritual proof that it is an abstract of the invisible Truth from which source everything that moves is but the abstract. It is scientifically absurd for an abstract to control that from which it is abstracted. Also the proof is yet in abeyance that collective authority has ever met with other than temporal success in its persistent effort to transcend Spiritual authority naturally revealed to the human race. The significance of what revelation means is its relation to the individual and what is vaguely asserted by an elevated degree of abstract learning. The extravagant effort that the elevated few have always made to maintain a dominating authority over the many is very inconsistent with a display of benevolence. Again, the assertion of rendering an assistance to the oppressed by denying them their natural right to a direct communion of Spirit which constitutes their greatest oppression, and substituting therefore an allegiance to collective authority is equivalent to breaking a child's legs and then teaching it an artificial method of walking. The person who yields to the influence of abstract learning in the expectation of becoming connected with the ruling authority becomes a finished product of artificial effort. That is, such a person is as innocent of the understanding of general principles as he was of his own birth. The responsibility rests with those who are able to monopolize an authority over a common inheritance to Spiritual energy.

Political astuteness presents the same evidence of monopoly as history records of the ancient necroman-

cers. The identity of these two methods should attract the attention of every thinking man who had courage enough to think privately even if he did not dare to admit it publicly. No freedom of any character was ever bestowed upon man by man. Whatever freedom that has ever developed it can be traced to individual courage parallel to inventions and discoveries. Collective bodies are thoroughly absorbed in conservatism, always ready like a sponge to absorb the individual or his product, but to recognize its dependence upon the individual it would deny the sole motive of its collectiveness. Spiritual relations being individual by virtue of direct revelation (vague assertions to the contrary notwithstanding), for if assertions were the Truth they would not be assertions. These observations present a reason why the individual is always persecuted by collective bodies, yet the individual is a necessity to progress as much so as his individuality was a personal birth.

Assertions and collective strength are the promoters and protector of materialism, as a necessity, in the sense, however, that nothing could fall in the absence of a pit to fall into.

Birth, revelation, experience, freedom, progress, and Christianity are identical terms because they all relate to the Spiritual Truth from which vague assertions are abstracted. Collective authority is remarkable, but not contented with its natural limitation to material effects, including the conduct of man, it has always striven in vain to supervise Spiritual authority. It is confined to threatening decrees, of which it is powerless to execute beyond its material limitation. It cannot deprive the individual of his revealed title

to the freedom of existence. Collective authority thrives best after individual courage has been crushed. Its greatest weakness in seeking to extend its authority over Spiritual energy is its fear of the units of which it is composed. It is a self-conviction more potent than words.

Vague assertions are frequently indulged in by individuals, more interested in collective support than courageous independence. To assert that "freedom is not license" is more remarkable as an exhibition of personal ability to distort words than presenting any feature of reality. A license is limited to collective authority to which some policy is always attached. Freedom and liberty is revealed by Spiritual authority beyond the necessity of a license executed by abstract pretensions. It suggests the anomaly of civil authority trying to usurp the supervision over the freedom of Christianity (matters of history). It would also suggest a civil license for the privilege of becoming a Christian. It shows the inconsistency of trying to wear gracefully the cast of superfluities of the pagans, for in the matter of words it should be observed that letters and words have never been successful beyond comparative instrumentality.

The social condition can never improve without a just regard for what constitutes a Christian sacrifice. It could never occur by the consent or instigation of collective authority, for such authority constitutes an effect rather than a reservoir of means. The constant contention of collective bodies over the simplicity of Christianity is a reasonable proof of its individual naturalness. It certainly never could have survived the civil effort to usurp a supervision over it, had it not

been a natural religion both catholic and free. The effort to utilize the principle of Christian freedom to promote collective interests is the effort to amalgamate two principles as distinctly apart as the Spiritual and civil. To bring these principles together is beyond the realm of mathematical science. Besides, the mere assertion of the science of logic is the nearest approach to the individual communion of Spirit that the ambition of man has ever reached. The psychologist even does not reach beyond what is known from individual consciousness. It is an admission of individual freedom that all the collective bodies on the earth cannot permanently obstruct.

The simplicity of science is prohibited so far as the professional control of the esoteric chambers of etymology is concerned. The general contempt for individual effort to develop natural intelligence or revealed knowledge of which the individual is the exclusive custodian, is a proof needing no assertion, that the tree of benevolence does not take root in chambers more devoted to secrecy than a simple recognition of the Truth, a natural fact. There are only three principles from which abstracts can be derived—matter, motor, and space—all these circumstances are directly revealed. From the effect of revelation vague assertion develops followed by sub-effects. These sub-effects present the visible superfluities of existence, the superficial character of which leads to destruction “as sure as fate” (to use a familiar assertion for the purpose of emphasis). It was discovered before the Christian era that matter did not move, its application to the sub-transmission of revelation from man to man is important, from a scientific

point at least. Added to the point that the Truth does not require even the support of proof, the tentative effort to prove vague assertions becomes more remarkable for failure than the temporary success that is always superficial in relation to facts.

The fact that matter does not move is so closely related to revelation and experience that it involves the individual will to admit it, or exercise the privilege of denial which involves another feature since the act would become an object of subjective perception. That is, subjective perception cannot be controlled by an objective denial from which the subjective power of perception can often perceive even more, reflecting upon the motive of an object in denying a principle of the will equally as much a revelation to the subject as the object. It reflects an impossibility of the sub-transmission of revelations from a Spiritual standpoint. Besides the motive of objective subjugation cannot be so disguised but what the subject involved can as readily perceive the motive as the objective denial. It is therefore of no consequence whether matter moves or is moved by an energy common to all, while private judgment is a personal privilege that is not only an individual revelation but a reasonable supposition by virtue of perception that it is common to the race.

CHAPTER XXII.

PARALYZED CONVICTIONS.

FREEDOM is as dependent upon individual courage as the subject is upon space to develop motion and growth. Selfishness is a natural necessity which is equally apparent in the affectation of benevolence. Beautiful precepts can be constructed with words, but to practice them the reality of life becomes a factor which insists upon recognition. Ideal precepts, therefore, are like cobwebs to be brushed away by experience; upon the destructions of which visible reality is acknowledged.

Paralyzed convictions exclude even sentiment of progress. A material obstruction is a local event, it practically presents a situation co-ordinate with intellectual limitation. It presents a conviction of finality which repels even the influence of experience. Conviction does not involve execution, it simply limits the intellectual circulation, the same as the blood is often obstructed when communication beyond the point of obstruction is severed. Egotism is more readily perceived than conceived, for that reason the influence of experience should be carefully studied, before a severe judgment should be hurled at objects betraying the limited extent of their conviction.

Charity for the misfortune of others is the highest type of benevolence, but Spiritual benevolence should

be instinctively separated from material benevolence. It is at this point, when the relation of words to Spiritual reality is involved with paralyzed convictions. While the physical relation to energy is well studied before a doctor could be recognized as such by legal examination, the person with orthodox convictions in strict accord with the rules of precedent including the ideal vivification of letters could become no less than paralyzed from the very facts of the case. It is therefore of the first importance in view of a Spiritual benevolence toward others, to reserve judgment, of a private character, whenever it extended a fraction beyond actual experience.

The individual character of experience is evaded by objective authority, so obviously a political design to mislead the subject, that the spontaneous character of experience is as distinctly individual as the principle of breathing. If by external process the will is subdued there was never any form of slavery, piracy, or murder more atrocious. Man proclaiming himself either individually or collectively, the instrument of God, should be equally as proficient in expunging from the records the story of his conduct. To apologize for evil as a means of promoting goodness, casts a blight upon intellectual authority, which suggest an accountability to some superior power. If man is privileged to appropriate natural effects of a material character to institute collective authority over the individual babe; for fear it will become troublesome to such collective interests, some apology is due to the babe for having the light of experience revealed to it without the least consideration of its consent. The inconsistency of usurping authority by virtue of intel-

ligence that necessitated the subordination of the natural by substituting the effect of intelligence for intelligence proper; is the attempt to control the spiritual revelation by material strength.

If it is mere ideal vagary to call attention to the outrages of collective bodies, such collective bodies should not be fearful of a simple individual, to the extent even that the will of the babe must be broken for fear it might grow to maturity before its natural intellect could be successfully paralyzed by abstract words. If this fear did not exist, there could be no logical reason of showing so much concern for the welfare of a simple individual who might from some natural freak decline to be smothered under a collective blanket. Fear is a strong evidence of uncertainty. There must be a good many intelligent people who are not so completely smothered by abstract intelligence, since it appears doubtful whether they are conducting themselves by specific revelation or not. Any system of conducting abstract learning that had for its object the development of fear would not be sufficiently attractive to obtain voluntary followers.

It presents a different phase of fear when it can be inculcated by political decree into the plastic mind of youth when there is no more voluntary consent involved than the advent of birth.

Virtue could be viewed as a desirable feature of conviction, but it would embrace a state of ignorance so sterile that the most vigorous attraction objectively could not overcome the paralyzed condition. It would also be such an inoffensive state of innocence that no person could fear it, without betraying cowardice. It is this feature of fear which is always a contingency

of some event of objective reality to which consciousness would be as perceptible to an external object as to the subject betraying fear. Allowing existence to be an infinite entity, the mere birth of an individual could not be an addition to what was admitted to have previously existed. The point is that virtue and paralyzed convictions are identical. To extend the principle to ideal formation would be equivalent to exposing the continual duplicity of man by virtue of abstract intelligence seeking to master Nature by the ideal formation of invisible lines.

Because a person lives in a state of physical health, that is, able to move about and attain a degree of superficial qualities, it excites the envy of others to whom the desire of emulation has been inculcated to a decree of intoxication; such qualities would not necessarily imply, neither would they exempt a person from being a perfect example of paralyzed convictions. Conventional propriety would not permit of any personal reflections upon a subject so exclusively confined to private judgment. It is the general principle that is more seriously involved than to make the least attempt to disturb a person who can be no less than supremely contented with a condition that could not comprehend an explanation if the paralysis was absolute. If it was a situation of dissembling it would be unkind to call attention to circumstances that would have to be known to be comprehended.

Private judgment is a principle that political effort has never been able to control. It also applies to collective effort to control the individual. If there was no pretension of a political character there would be no occasion to maintain a scheme to deprive a child

of its natural rights, by the presumption of authority, which deceives the child in its youth. Authority conferred upon man by reason of superior intelligence (which would be false except for political chicane) for natural intelligence, is Spiritual intelligence, or political schemes would be paralyzed for the need of force to keep the schemes in active operation.

In view of the natural privilege to private judgment or innate sense, including the individual mental faculty to think or construct ideal thoughts; with such ability man could determine to what extent his convictions were paralyzed by objective influence. Further, if he concluded that his judgment was just as much his own to extend to some object, which his judgment indicated, to be deficient in ability to think, while there was no evidence of an absence of mental faculties, it would raise a question of opinion to which the object might have intelligence enough to realize he was party to the situation. It would certainly be interesting for a third person to determine which of the party was touched with paralyzed convictions.

It need not concern a person who felt confidence in his personal judgment, to render a decision of contempt against the existence of such a condition as paralyzed convictions, since he was not called upon to deny it. To claim an extention of judgment beyond the intelligence naturally revealed, would involve the sub-intelligence inculcated by objective influence, prompted by political or collective authority. There would be no question of mental paralysis in a person who gave evidence of a superiority by reason of a super-abundance of book acquirements at the exclusion of respect for natural intelligence, identical to the Spiritual.

It is the principle involved, touching the social debauchery in high places, also being eagerly sought by the lower strata. The ideal remedies for this well-known condition are poured out copiously in commercial literature and oral preaching; yet materialism appears to hold the principle attraction to which the attention touching the reforms of any evil can be held. There must be a reason for this state of things, for no person thinking upon the subject even indifferently can possibly believe, for he must have some sense to be able to believe anything, that material authority, contingent upon political authority, can control the Spiritual from which every thing endowed with life is dependent. Since theocracy is becoming universally unpopular, political pretensions become more and more a subject of suspicion. If it could be fully recognized that the immediate directing influence of God was gradually being withdrawn from civil government, so slowly as not to jar the convictions dominated by belief, inculcated into the plastic mind of youth, more to serve the interests of political economy than the welfare of the subject, it would cast a doubt whether God was ever connected with a directing influence over the conduct of man beyond the direct revelation of which, birth and experience are the perpetual evidence.

There is a mutual conviction of policy that pervades all collective bodies that are held together by a governing principle. This is a concrete principle from which no collective body could take exceptions from the fact of vindictive opposition to each other. With all this inability to exemplify since the declared purpose was philanthropic, it would be the observation of the untutored child that the individual is doomed to serve

collective interests eternally, by persuasion if possible, by force if necessary. With the throb of freedom, the first joy of the child, the spirit of freedom that the cat or dog can be observed to enjoy undisturbed, is crushed into a state of despair, by the declaration in the presence of the child that all the beautiful things that it so readily observes is but the evidence of a wicked world of discipline as a preparatory step, to stimulate a hope for an invisible world, where wickedness would not be an object of attraction.

To contend that a child cannot reason until it is permitted to, by the inculcation of abstract intelligence, is to admit that every vestige of childish memory had been eradicated by the substitution of paralyzed convictions in complete submission to collective authority. To the placid mind from which every throb of personal freedom had been eradicated, it would not take kindly to any radical departure from convictions so thoroughly confirmed by collective authority to guard abstract society from the vagaries of individual naturalness. That individual freedom can only be obtained by a genuine sacrifice, is as old as the duration of time. That it is enhanced in proportion to the extent of the sacrifice, which is an inviolable individual privilege that no collective policy has power to control.

The extreme limitation of collective authority (identical to the political) is to frighten the credulous into a condition of paralyzed convictions to make the victims serviceable at the command of the same collective principle that would employ multitudes of precepts, heralded by obsequious followers of the principle. It is not new that the credulous can be victim-

ized since the history of human bondage is ample evidence, but what is new, is the effort to effect the same end by a disguised method making it even more difficult for the learned slave to escape than it was for the illiterate slave. He was at no time deprived of his natural intelligence, an effect that can only be accomplished by the modern method which is to inculcate (by political decree) an obligation to a mediate authority in derision of the immediate or natural, which must embrace the Spiritual, or Christianity would be included in the same contempt that a recognition of immediate authority would involve.

The obsequious learned occupy the same relation to the scholarly learned as the snob does to aristocracy, or a politician to a statesman. When viewed from a moral or philanthropic point, it involves the individual since he would be forced to choose between self-condemnation and his relation to whatever collective body he had surrendered his personality. That is, private judgment, with the freedom of thought would be the exclusive privilege of an individual to determine whether he was sincere in subscribing to a collective body for the purpose of aggregating material strength to deprive another of precisely the same Spiritual privileges that he considered to be his own secret right. It is this feature so strictly individual that makes even the scholarly learned accountable to their own conscience (the God within) for the justification of any method by which the plastic mind of youth may be moulded to a condition of modern slavery. The Truth is not changed by substituting a belief in political efficiency. Slaves were contented like children to obey any authority that truckled to material

gratification. To take advantage of a weakness in which the subject is in no sense responsible, by substituting objective influence, presents a system of slavery that can only be justified by trying to maintain a fraud in pretending that a transmitted belief can be substituted for the revealed Truth. The pretension, obscure to the victim, could not be perpetrated if it was equally obscure to the person depending upon the principle to promote material gain or political preferment.

The protection of society is a cloak, under which political astuteness is conducted to blind the senses of the obsequious learned. To maintain this state of things it is necessary for the secular learned to cling to pagan prerogatives to the effect of a political supervision over Christianity, in conjunction with a trained belief that revealed knowledge depends upon mediation.

It is more in contempt for Christianity that secular learning of pagan origin, is necessary to expound it, than to promote the distribution of moral conduct. It is parallel to all religious effort of a political character in defending the amalgamation of pagan philosophy with Christian philosophy, to accomplish which, in fact, is as impossible as to substitute darkness for light. Temporarily the fraud can be maintained since the breaking of the wills of children by the consent of their frightened parents is possible. Frightened because they had been previously trained to believe that political authority was the mediator of Spiritual revelation. That is, when a person's convictions become paralyzed by abstract learning to the extent of a belief that a communion with God is only possible

by mediation or by deputy, progress could be possible only from the innate inspiration of children to rebel from such political tyranny. Children who escape the political effort to compel an obedience to meditating or representative authority, represents the moral progress of the world, regardless of the paralyzed conviction to the contrary. It is a simple proposition of the individual will to choose between one's own immediate privilege to think himself or submit to the mediate method, which is always political, when a person's conviction could become so paralyzed that he would forget he was ever permitted to think himself.

CHAPTER XXIII.

THE EQUITY OF EXCHANGE.

TO understand the impossibility of Spiritual exchange is the first privilege of consciousness. In the absence of this understanding, exchange becomes a license regulated by collective authority which would have no tenure of power in the absence of some policy. It is of the first importance to realize that a license does not involve Spiritual revelation, it being confined to exchangeable things; and things should be understood to relate to substance or something material.

It is detrimental to material interests to give much attention to Spiritual activity, for that reason the public can be misled by extravagant pretensions of assistance which constitutes the principle of exchange. Abstract learning offers the greatest attractions as a means of evading natural obligations. The natural desire for food can readily be taken advantage of by an unscrupulous person, to which could be added the mediocrity of people who accept and desire abstract learning as an accommodation with no unscrupulous intent. Such people think exactly what they were taught to think without giving any attention to the policy by which means they are frightened into submission; practically to serve in exchange for information that would enable a person to obtain the necessities of life by some unscrupulous policy.

The constant conflict between the material strength of collective bodies with the Spiritual endowment of the individual, presents a situation that the various methods of commerce depends. If man increased in flesh and blood becomes a corporal being, simple experience will disclose the fact that man in a state of perfection could gain nothing by exchanging his condition with another. It is therefore the prospect of some material gain that a person can be persuaded to surrender a natural endowment for the artificial product of others. If this principle was conducted upon the natural lines of progress there would be no breach of harmony, but individual experience and historical records show that man's relation to man was never trustworthy.

An ideal possibility of equitable exchange presents the principle of hope as a beacon light, which continues to illuminate human understanding. The effort to elevate material reward above Spiritual punishment has engaged the chronic literalist since human speech suggested a method by which ideas could be exchanged. The fact that the effort does not advance in the direction that man ever seeks to guide it, shows a motive of the guide to obtain a greater benefit for his effort than he who could be persuaded to exchange real value for one in prospect, instigated by pretence.

The mere exchange of ideas would have no value other than the exercise of the mental faculties in the absence of the co-existence of Spirit and matter. This compact becomes a fact by virtue of individual consciousness. The point is, revelation is the Light by which organic personality is illuminated into consciousness. To exchange Light or Spirit with another

individual can be denied or affirmed at the pleasure of whosoever could see by the same Light. The absurdity, however, of exchanging Light for Light would destroy the principle of exchange, because the attempt to exchange one state of perfection for another state equally perfect would not be an exchange when neither party to the transaction would gain or lose by the act. It would appear reasonable to conclude that effects of a material character were the objects of exchange. Words, however, are so negatively accommodating that ideas (imagery of the mind) could be claimed to be exchangeable in contradiction to the inability of one man exchanging his Light for the Light of another.

Light has no importance unless it strictly pertains to the One omnipotence of God; it could not be an exchangeable principle without denying the monotheism of Christianity and embracing polytheism. Exchange of ideas even would have no value unless the ideas could be comprehended. To recognize therefore, that the Light of consciousness would be a necessity before a transmission of ideas could be effected it would have to rest upon the fiat of man and whoever could be persuaded to believe him. It would practically amount to the exchange of a birthright to satisfy a material desire.

To recognize that the principle of exchange was strictly confined to material things, it would throw a light upon the pretension of man in declaring a purpose of "uplifting" humanity which could only be accomplished in fact by the exercising of control over Spiritual authority. This effort of competition between direct and indirect authority makes pretensions

and wickedness possible. There is no better evidence that the exchange or transmission of direct revelation is impossible than the extravagant effort to exchange ideal pretensions for material facts, of which the credulous multitude have a clear title, by virtue of natural existence. If there was a moral foundation in the exchange of pretensions for material facts, including the necessity for food, the uplifting of the multitude would be a means of self-protection against the ability of pretensions. If intentions were for the common good, fact, rather than pretensions, the common good would be better served by preserving the credulity of natural man, rather than endangering a positive fact by encouraging a possibility that good intentions would find no market of exchange if they were discovered to be only pretensions.

There is an order of commerce as inviolate as the individual communion of Spirit. It would be absurd from a moral standpoint, no less than stealing, to offer prospects in exchange for natural products immediately needed to preserve the relation between Spirit and matter, so-called life, when it is a well-known fact of experience that conscious life is a Spiritual effect upon organic matter that no man has ever analyzed without betraying his pretensions.

The immediate incarnate man continues to exist upon material facts in the form of heat engendered by material food to obtain which he will seek the course of least resistance. When might was considered to be right by the ancient economists, stealing and piracy were the medium of exchange, even law and order for the protection of society was conducted upon the same principle. It enabled the clergy

(learned class) in connection with physical prowess to live in extravagant luxury. To justify this state of things it was of the first importance to formulate a protection against a common privilege to acquire artificial or abstract learning. To maintain the pretension to a specific communion with God by virtue of abstract learning was a simple matter so far as the mass of humanity was concerned. It was necessary, however, to use collective force to protect established theosophy in constant conflict with a natural knowledge of God. Such philosophies as the Cynics and Stoicks in defence of natural knowledge as an intrinsic authority over abstract learning could only be overcome by collective force and the exchange of pretensions for natural facts.

To this day the "super-natural" as a principle derived from ancient theosophy depends upon political or physical force in proportion to the willingness of credulity in exchanging natural facts for artificial pretensions. Before one person individually or collectively could offer a precept in exchange for a natural product, a moral obligation to the invisible force upon which the transaction depended would be involved. The literal ability to disguise the intent, would not transform a pretended assistance to another into a moral fact. It is a more serious matter than good intentions, for such intentions can be inculcated by political decree. If by political astuteness the principle can maintain a transcendency, even by pretension, over the natural it establishes a dual allegiance, which to recognize could only be determined by the individual will. The fact that the will can be influenced by inculcating obligation of allegiance to some medi-

ating authority, the direct relation with God would be transferred to the mediating influence offering the most attractive pretensions in exchange for natural products. It is the exchange of pretended influence over future prospects, for material facts to obtain which honestly, the direct relation between God and man would have to be recognized.

At this point the "supernatural" feature of theology is essential to counteract negative efforts, in effect it established a fundamental equity between a positive and negative idea by adopting a general principle that could not be proved to exist, when it could not be disputed for the same reason. It established an alliance between policy and reality that so illuminated the ability of Aristotle that he boldly declared he had discovered all the knowledge there was. That he was more devoted to policy than the development of moral conduct, explains the reason why he would not recognize the intrinsic character of Knowledge and virtue in accord with Socrates. His greatest feat was his metaphysical combination by which means he justified the condemnation of Socrates by exchanging moral rectitude for the policy of pretence. He could not reconcile political conduct with morality, for that reason he tried in vain to improve politics by making it a necessary mediator between God and man.

To acknowledge a direct revelation bestowed upon every human being at birth would have anticipated the advent of Christianity and subjected him to the same relation to collective authority as befell Socrates. It would be idle to even pretend to criticize the private judgment of Aristotle, but from his learned ability it would appear evident that he held the same

views as Socrates in regard to the direct relation of man to God. In the absence of moral courage to emulate his predecessor he directed his ability to apologizing for political iniquity from the apparent effort of making stealing respectable by apologizing for the necessity of a thief.

To observe that a policy always exists in whatever form the principle of mediation takes, it also exposes the effort to exchange ideal pretensions for substantial reality. The direct communion of man with God is the point involved in the continual effort to exchange ideal speculations for necessary facts. Ignorance and credulity are the absolute essentials for a successful exchange of pretensions for reality. It would be absurd for a pretender to admit it at the same time he was negotiating for an object of reality. It therefore verifies the sanctity of private judgment no less than direct revelation in opposition to the indirect. The latter method involving a policy of pretension; it being optional with the individual in a normal state of the will, whether to exchange reality for attractive expectations. Whatever choice the individual made, it would not in any sense effect the individual obligation to direct revelation, the point involved.

To maintain a consistent theory of its being a moral right to transmit Spiritual revelation relatively from man to man in contradiction to the direct involved in individual experience, Nature must be debased by the fiat of man in connection with the political control of the literal transmission of experience, the most potential feature of direct revelation. It is the weapon of the skeptic and the agnostic against dogmatic reli-

gion applied to Christianity from a policy of collective authority, in turn derived from pagan politics in the vain effort to compel the subordination of the many to the absolute authority of the few. The pretension of a divine right of the few to dominate the many is the reason for the strenuous effort to debase Nature sentimentally by the religious teacher and secular learned skeptic, both in opposition from a moral standpoint, united, however, in maintaining a mediating authority for fear the many will discover that the interpretation of the Scriptures (literal revelation) is just as much the privilege of the individual as any collective body. The pretension of "uplifting" humanity would imply a disregard for Nature, hence the sentimental effort to debase her.

A disregard for the Truth would be an immoral act. Thus whatever is known to be infinite Truth by personal experience and direct reflection relative to it, presents a knowledge of Spiritual effect; to be less than the Truth, it would make the seeking of the Truth a pretension after the direct revelation of light was conceived unsought. If such a fact is not revelation there is no significance to the term. The words "God, Nature, Truth, Knowledge and Experience" relate to an unteachable principle—revelation—or they rest upon a vague foundation of sand. Revelation and Truth are cardinal principles, the very attempt to prove them to be such would be only a pretence, presenting the fundamental principle of evil. Why people do not practice such a simple formula of moral integrity is because they can be persuaded by political chicane, the very essence of mediating authority, that material reward is the evidence of immunity from sin, while visible suffering is due to an unwillingness

to accept literal revelation, interpreted by collective policy, for the sole purpose of inducing ignorance and credulity to exchange natural products for political pretensions.

A Spiritual comprehension of the Bible would not permit of a political interpretation for that reason; there is no controversy involved in such a simple Truth as a direct revelation being bestowed upon Christ. There is no evidence in the Bible that the revelation was for a collective or political accommodation. It is, therefore, since a popular form of civil government made it safe, an individual privilege to interpret the Bible privately or publicly as the case may be. It does not interfere in the least with a collective interpretation since political authority cannot compel a person to accept revelation by any process of mediation.

Nature's relation to God and the Truth needs no defence. It simply demands recognition. Humanity is a natural product that represents the most sublime effect of Nature, for the reason that individual man reflects a common equity to all. It is an infinite principle that protects the entire human race against the egotism of superiority by reason of superficial effect both visible and temporal, including all the suffering and misery incidental to the freedom of conduct and privilege of exchange. Invisible happiness is sacred by reason of direct revelation, to protect which, the product of natural virtue is preserved by its infinite invisibility. Hence the equity of exchange would depend upon the recognition of the Spiritual Truth against its literal abstract invented by the policy of man as a means of advantage in the struggle for existence.

CHAPTER XXIV.

SUPERFICIAL REPUTATION.

A REPUTATION that depends upon collective protection to the extent that its continuity can only be maintained by external support is defective in comparison to the Spiritual Truth which, under no circumstances needs support from collective or political decree. It is this feature pertaining to the desire for the truth that is no less important than the truth itself. Reputation that is a temporal accommodation, like a suit of clothes needing renewal or repairs could never be upon the rock of eternal Truth; such a reputation has no occasion to complain against objective attacks which would only bring out the luster of its infinite character to an extent that no superficial reputation could possibly attain.

To determine the difference between a subjective and objective reputation it would involve a situation visible to the subject and invisible to the object. This presents an opposite relation between subject and object that suggests a careful attention by any person sincerely striving for an understanding of what concrete or intrinsic Truth really stands for. It is this feature also, that the esoteric learned guard with the most strenuous care; whether for good or evil purpose, the fact would be common property to whosoever chose to embrace it. It is no argument to con-

tend against true or false history; the point is, that objective authority has been able to command subjective obedience to the extent even that subjective experience in an ideal sense has been superseded by the external pretence of a superior authority. Pretence, in the sense that Spiritual authority was never conquered, other than the objective ability to maintain a tentative effort. Hence the subject has never been robbed of its Spiritual prerogative, beyond the objective duplicity strictly confined to the control of material movement, by which a subject can be persuaded to follow material attractions until objective authority appears to control subjective truth.

A person having no respect for experience in comparison to objective authority would be ignorant of Spiritual Truth, since he would be more concerned in the superfluities of objective effect. This is apparent by failure to recognize that Truth is a spontaneous revelation subjectively experienced. The failure to recognize the simple fact that Truth is experience is due to the material attraction by which man's Truth can be objectively transmitted. It does not effect the *ipso facto* of Truth, but instead it transfers an obligation derived from spontaneous experience to the objective ability of transmitting experience by means of relative words which, perforce, are abstracts of the same concrete Truth, a principle as inviolate as personality itself. One's own personal presence is a fact that no literal proof could improve a fraction. Objective influence once firmly established, the continuity of experience would be confined to the book transmission of experience at the command of esoteric policy, to the strict prohibition of original experience.

It would not establish an absolute authority of object over subject, however strenuously political effort is always directed to that end. Experience will effect a method of release from a thralldom of any character providing it is recognized that Truth is experience directly revealed; an entity so strictly personal that no method has ever been discovered by which it could be transcended successfully.

The relation of superficial reputation to the cardinal virtue of a reputation that endureth forever, is involved in the personal privilege of choice between experience proper and its abstract objectively transmitted. Perfection is no less perfect in the subject than in the object, each being subject to the other by reason of a common birth dependent upon the same direct influence. A political reputation depends upon superficial attraction derived from objective pretension to an authority over subjective reality, for that reason a superficial reputation is so dependent upon objective authority since a reciprocity of interests supports each other. A reputation, however, that depends upon external support, reflects a policy that nothing but some condition of bondage can support. It is, therefore, absurd for collective authority to protect the general principle of objective authority for the purpose of maintaining transient reputations that have no other qualification than a superficial attraction.

A thorough understanding of what a reputation involves, either good or bad, is inseparable with the political effort to stifle Spiritual freedom. Honesty does not insure a profitable reputation, neither does it afford a protection against utter destruction instigated

by some collective policy supported by numbers, always attainable from any ingenious distortion of facts. The responsibility, therefore, for disorder, loss of reputation, or a manufacture of one by which means a confidence can be established and also betrayed, rests upon the political ability to maintain a theoretic intervention between God and man, contemporary with the intervention between individual man and whatever civil government that is suggested to protect man from man. The fact that Truth, Virtue, and Reputation that time does not impair, but will stand alone against the fierce bombardment of political man, presents a typical suggestion that Spiritual man in the image of his Maker, needing no support from a sentiment of policy that is constantly betraying a dishonest design by its temporal character that even a child can discern previous to its brain being clogged by objective policy. The very presence of a civil government is evidence that the child is its moral Redeemer, with no disrespect for the advent of Christ, who could not have been more than perfect; and no parent inspired by the same direct revelation, could love the child and believe it to be any less than perfect. The policy of full-grown man crucified Christ and the same policy has ever sought to distort the Scriptures in vain, because they are the Truth and able to stand above and have stood against political pretension of supporting whatever it could not destroy.

Every person is a sacred institution, his relation to birth, reward, punishment, and death is individual; to hold, therefore, that experience is subject to collective control presents the same absurdity as to separate authority and responsibility. That is to say, col-

lective authority supported by political chicane in proportion to numbers who can be persuaded to chase a vague reputation or some material attraction, can shirk responsibility and still maintain authority over its victim who would be denied personal experience if it were possible. This establishes a general proof that experience is a personal relation with God; to deny it, however, would not disturb the individual with courage enough to recognize that his personal experience was all the knowledge he possessed or could possess, by virtue of personal responsibility for every act, that neither reputation or collective authority could in the least degree prevent.

Man is a natural object of observation in common with all objects in general, either repulsive or attractive according to the innate sense of whatever is beautiful. Innocence is an object of beauty by reason of the experience of an observer, it is a confiding state that may be appropriated by the art of deception. This art is imparted by objective influence, and the child that falls into the net of deception will naturally employ the same art to involve another. It substantiates the importance of experience and the direct personal communion with God. The regularity of objects perceived are silent teachers of morality in rebuke of temporal objects or objective activity that is void of the regularity which establishes a distinction between direct action and the policy of pretension. This distinction is obvious to a child; it is not imparted by irregular objective action, for if such was the case there would be no distinction.

Whatever pertains to the conduct of man relating to assistance, intervention or delegated authority, it

is distinctly characterized by temporal means and also the effects. The significant point is, that whatever transaction occurs between man and man it is always temporal. Because it is an inevitable fact, makes the relation between God and man no less inevitable, but distinctly opposite, by reason of such relation being infinite and absolutely unchangeable. To observe consciousness objectively from a subjective experience, it does not effect the relation between God and man in either a conscious or unconscious state. The ability of incarnate man to dispute his Spiritual relation with God in the absence of objective intervention makes the Truth more conspicuous from even a material standpoint. Consciousness and experience are no less than the Truth. No objective God could be conceived to be more than the power to conceive Him. Thus the recognition of supreme Truth directly revealed can be accepted without disputing political man who demands material proof of a Spiritual fact. In the absence of proof satisfactory to the political man, he proclaims his power and points to his temporal reputation and destructive influence, simply because Spiritual power is so regular that man can depend upon it to work iniquity.

The dual character of reputation points to a distinction analogous to the difference between the Spiritual and the material, or the active and passive. The relation of ideal forms to real things presents an accommodation to political man, so abstruse that the many can be either hushed to silence by the few or compelled to think objectively what it pleases the few to permit. The pampering to morbid sensibility by means of sarcasm, and ridicule effect a superficial

reputation in reciprocal exchange of value equally as vainglorious as the temporal character of a reputation, having no virtue beyond its material attraction. It is a cheap imitation of spontaneous popularity thrust upon a person in the performance of a sacrifice prompted by moral duty. Such a recognition would be vulgarized by calling it "reputation"; for private benevolence demands no recognition for an act beyond the consciousness of it.

A very little intrinsic virtue of an infinite character has no relation to the conduct of man or conventional propriety. To determine the definite character of virtue the silent communion with God is the only arbiter. Neither speech, or written language, or any method of communication can have the least effect upon intrinsic virtue. The conduct of man is limited to the use of a Power over which he has no control. The policy of pretending to direct this Power is as distant as its beginning, of which the sacred character of personality is individually exemplified. Man's folly is due to the policy of conduct which has no relation to virtue, of which fact the records of the past attest; and the effort to hide the evil from the observation of children has the effect to illuminate the pitfall, since it can the more readily be shunned. The general conduct of abstract society can be observed at the silent convenience of any individual. It requires no pointing out in detail; the observation, however, could not be controverted to the extent of preventing the observation, that abstract society grows more persistently corrupt in proportion as the intrinsic virtue of common humanity becomes more apparent.

A clear conscience reflects an intrinsic character to

which a temporal reputation presents no point of comparison. A personal touch with God reveals more than all the reputations that were ever bought or acquired by political decree. Heaven is a place in the immediate present to be obtained by recognizing the only Truth, rather than being misled by the policy of material attraction that is only beautiful in the absence of the policy or some selfish motive that a transient or superficial reputation will always present. The personal option between a clear conscience and a reputation founded upon sand, or temporal support, is all a present Heaven costs. The mere recognition of personal freedom in direct touch with God has no occasion to depend upon a reputation endorsed by any intervening authority, more remarkable for vice than virtue. From a mere logical observation, the future constantly presents an endless beyond; for that reason the present suggests the only place where Heaven could be properly located.

Virtue in silence compares with a clear conscience; neither covets a material reward at the command of the few who fancy themselves in possession of an ideal vision formulated by a speculation as false as the reputation sought. The intoxication of material success and the adulation of noisy admirers eagerly waiting to be led by false pretenders who are engulfed themselves in a delirium of superficial reputation supported by the political command of pedantic critics, will for a few dollars eulogize a person and give him a coat of praise when the same critic would reverse his tender regard for material gain and hurl ridicule and sarcasm at a defenceless object that gave external evidence of fright. Defenceless, however, for a

limited experience, in the sense that a little experience morally employed will effect more happiness than a flood from abstract learning employed in volubility of utterance that has no more effect upon an intrinsic character than polishing would upon the intrinsic luster of a diamond.

Public opinion is sentimentally treated as a collection of such literature as receives esoteric permission to circulate among the common people without being subject to a censorious criticism, little less than scurrilous, from either a moral or Christian standpoint. The recognition of "free speech" by State decree has produced a "free press" abstracted from the God-given right of free speech that the American Revolution compelled the State authority to recognize. The free press can make or break a superficial reputation that bids fair to outdo the State effort to suppress the natural right of man to his freedom of opinion. The limit of a free press is to appeal to a morbid sensibility that is previously effected by the same influence. An honest act is never improved by a free press that would seek to extend its own freedom by the suppression of free speech, or the Spirit of liberty that is no less an intrinsic feature of entire humanity, than its personal presence upon the earth.

The false pretence of improving public opinion is obviously false, by the effort to dictate what the opinion shall be. In connection also with the folly of pretending to impart virtue and knowledge in like manner to the sale of reputations, suggestive of the ancient "sale of indulgences," does little credit to the improved enlightenment of the present age. To claim that enlightenment is due to the imparting influence

of external effort, carries its own reputation in the newspapers' effort of disrespect for an opinion that does not submit to the dogma of intervention. Silent opinions cannot be prevented by the meager effort to sell reputations. Hence, the absurdity of improving the public by commanding a submission to a free press that has no respect for personal freedom. It only needs to be observed that the silent opinion of an individual reflects the same sacredness when collectively augmented to a state of public opinion. Besides, a free press that will buy and sell reputations, would also buy and sell the public. A clear conscience costs very little, but it is too valuable to sell or exchange for a superficial reputation always buried with the corpse.

CHAPTER XXV.

EXTRAVAGANT EXPECTATIONS.

THE extension of punishment, to a future, for a sin committed in the present is the most illusory invention that the policy of man ever inaugurated to frighten the morally innocent to submit to a state of servitude. The fact that the present condition of abstract society depends upon the purchase of approbation defended by collective retainers, is evidence that social immorality is just as dependent upon some form of slavery as it ever was in the past. If what is imparted by surrounding objects is the intervening medium of reforming evil conduct, it should be treated adversely as an example to shun rather than to emulate. Mistakes are an institution of civilization to the extent that experience is the touch of God, but to cultivate mistakes and extend the settling day to a remote future, is to sacrifice present happiness for expectations, that are always far enough beyond to be forever out of reach.

Material worship is the science of idolatry to which Christianity presented a Spiritual force in opposition. The invention of letters, as such, was purely a material effect. Letters never rose above their relative character to portray consciousness—the touch of God—an experience that no policy of man seeking to establish authority ever overcomes. It depended upon

the cultivation of evil to preserve an expectation of material reward in contradiction to direct revelation, by which experience conceives—the touch of God. The Truth requires no policy of protection. To recognize, however, that God, Truth and Experience are identical, is the privilege of private judgment to determine which taxes the function of courage, to contend against the continual policy of evil in contention against the Truth, for fear it will become too popular.

An object perceived by the senses is either material, or an ideal conception originating in the mind of an individual. When the object is material it is a real fact, but when it is an ideal conception to be taught or imparted it represents a policy of some character. If the ideal conception is derived from an honest purpose it cannot be employed to betray the person's welfare to whom it might be imparted. But, if the purpose is to supersede the direct touch of God by substituting an intervening or delegated authority to determine what the touch of God signified, the purpose is dishonest.

Freedom is either a conscious conception, or a permission derived from objective authority; to choose between this alternative is a personal privilege. An active policy to direct this choice in favor of external authority presents the fundamental ground upon which every form of servitude has been instituted. If this policy has been pursued and continues to be upheld by predominating influences, it is either immoral or freedom in its intrinsic sense is more an ideal fancy than a substantial reality. If the purpose is to "uplift" humanity, which is loudly proclaimed, of what purpose is moral conduct when it is practically ignored

except by permission of an immoral or dishonest policy?

Because extravagant expectations are encouraged by the same policy that ridicules any suggestions of immediate reform, the pretense of improving humanity becomes more noticeable in the multiplicity of extravagances than any improved morality or honesty of conduct. Expectations are a remote prospect of reward for immediate service that the present necessities demand regardless of the future. A moral precept which only applies to the individual at the dictation of a collective body, taking advantage of its superior strength to exempt itself from its own diction, presents an incompatibility that would not escape the observation of a child. To hold, therefore, that an ideal formula is more in touch with God than individual consciousness, would elevate the diction of man above God by virtue of collective strength. Collective strength never got beyond the Truth except by its tentative employment to mystify the individual; first, by fright or threatenings of some character; after which ideal formulas are presented as the best method to overcome the direct revelation or moral conduct. Material attraction is the most vulnerable point of human weakness, either objectively or subjectively. It is a necessary virtue to direct human progress, but the principle can be diverted by collective policy in presenting expectations in exchange for individual support by which means every collective body is constructed. Any ideal formula is misleading by reason of its sentimental necessity to detract the individual from a direct communion with God, by presenting a formula of pretension that permission to

communicate with Him was only possible by application to some collective body.

An ideal formula that can point to material advantages and also present methods by which expectations can be cultivated, fails to explain what will become of extravagance, always a product of expectation from a material point of view. That is, if ideal formulas can transcend the bound of human knowledge by virtue of collective strength, its pretension to an honest purpose is exploded by the state of misery and unhappiness that extravagance always produces, verified by experience; if not the direct touch of God it is more potent from a point of honesty than any ideal formulas have ever accomplished.

When an ideal scholar devotes his ability to pointing out the vagaries of the Bible, it is good evidence that he is wandering away from his Spiritual experience, for the Bible presents the same Spiritual touch that can only be recognized by individual contact. The strict literalist would be compelled to support the theory of ideal formula transcending experience; it would be an evidence of the personal freedom of opinion except when that freedom was extended to dogmatic orthodoxy. Such a position would be un-Christian by reason of the entire absence of charity for anyone holding an opinion adverse to the strict letter of so-called established authority. A policy of collective support has always been necessary to conserve an authority of letters or their relative character; it is this feature requiring the protection of a body of retainers that suggests a reasonable doubt whether a strict literalist could be as devoted to the uplifting of his fellowmen as he was in trying to cultivate extrav-

agant expectations. Reason again would seek further information of the strict literalist, to learn his views of what the function of experience was, with its privileges. Since a literalist could become a metamorphosis it would be discourteous to ask such a person if he had forgotten the God of his childhood, since ideal formulas had stimulated his desire for extravagant expectations until the beyond appeared to move further away.

An honest purpose would encourage experience to assert itself, in whatever form of expression it suggested. It would present a natural concrete state of virtue from which morality could be deducted to the advantage of peace and happiness. On the other hand, a dishonest purpose repels by an effort of induction, encouraging a state of fright and violent resentment, which forms the foundation of ready acceptance to any material attraction that is presented. The object in possession of a greater volume of acquirements is the party at fault. Such a person could not be innocent of seeking some advantage from false pretensions, since not having any design there would be nothing to impart. An extended familiarity with ideal formulas in the absence of moral rectitude would be like a burglar, more dangerous with tools than without. The fact again that virtue is in the base, however latent or silent, it presents a situation for moralists and reformers to study if they lack the courage to practice, since wickedness in high places passeth understanding.

It is only a question of courage for experience to assert itself which would be no less a fact by reason of silence. The literalist and moralist by declaration

of purpose are both dictators from a natural standpoint. It presents a significant partnership when the only mutual agreement is to contest the clear title of man's relation with God, of which experience and consciousness is and has been the indestructible voucher. A person makes no complaint until experience reveals to him that he is being imposed upon. The diction of the literalist with the persuasion of the moralist, is to submit cheerfully to oppression, but when confidence is betrayed and promised expectations discovered to be a myth, the never failing experience becomes more prominent. The discovery may be harbored in silence for fear of the threatenings of the literalist who dictates a formula of defence so intricate that simple experience would be preferred. The literalist and materialist are identical, while the moralist to be a materialist would contradict himself. Theology is treated as a science by materialists because it must first be hypothetically materialized before it can be criticized or analyzed. The theologian cannot specify Spirit or a soul without assuming it to have material faculties for no knowledge of objects or expectations could be transmitted between man and man except by the comparison with material objects.

The impossibility of harmonizing the difference between theology and science is constantly being presented to entire humanity, who are the absolute jury in the case. The people approve in proportion as extravagant prospects can be illuminated into expectations; they also disapprove in proportion to disappointment and the loss of confidence by the intelligent comparison of conduct. A third feature that cannot be disposed of by either theology or science, is free-

dom, in the broadest sense the principle could be conceived. It is the freedom which Christianity stands for, presenting no feature of a materialistic character.

Empiricism presents no feature of admiration to any collective system that necessarily depends upon a material policy to attract supporters. However paradoxical it would appear, a system would always recognize the individual who could be persuaded or forced to recognize the system. The intrinsic character of freedom is obvious in collective systems, regardless of the antagonism between them. That is, collective systems recognize the privilege of contention between the systems to obtain individual support, but the individual must cheerfully submit to being sacrificed for the interest of the system. Whether it was a religious or secular system the same general principle would hold, demonstrating that freedom or Christianity could only exist by permission of some collective body. It would destroy the luster of Christianity if it were possible, it is exactly what theology and science have been contending since the instruments of communication between man and man were first invented.

The influence of collective strength can support extravagance of any character. It can also ostracize and threaten whoever dares to offer an opposition, but the relation between man and God presents the moral character of man in silent communion with Spirit, that no system of policy has ever been able to command. Whatever is moral or honest transcends any policy which, to be such, it must oppose Spiritual truth in order to support material extravagance. It is a prodigal effort to drift away from personal experience, the only knowledge of God that is possible to be

obtained; and follow vague pretensions, which can only exist by denouncing the empirical character of man upon which the entire human fabric rests, practically the moral nature of man directly revealed and preserved by his empirical character. Science has no jurisdiction in the realm of Spirit without trenching upon theology, for theology proper is a spiritual speculation relating to moral conduct. The effort of science to prove a theory to be false proves it to be true, for a theory to be such relates to an expectation beyond what is at present known. It would not be an expectation if it was definitely known what to expect. The ability to construct ideal expectations is based upon actual experience of material effect. Human selfishness would not take the trouble to study science for the purpose of demonstrating the common privilege of moral conduct. It would be poor policy to encourage a scientific system that would strengthen the weakness of humanity, upon which the system depended for its own existence.

The fact that a weakness of volition like the harmless innocence of a child presents the only object that the strong can prey upon as a source of profit for the exclusive benefit of the strong, reflects an inconsistency that none but the weak could fail to grasp. The responsibility for this outrageous conduct is the present matter in hand. The mere apology of the strong for conspicuous wickedness that continues to grow in proportion to the cultivation of extravagance, is the field of the sincere reformer and moralist to exercise their ability. Natural morality is as pure as sunlight, it represents the infinite relation between God and man. It is a condition of unconcern with no under-

standing of the policy of fault finding. Such conditions arise from disappointment and the betrayal of confidence after extravagant expectations have been tested at the earnest solicitation of the strong who try to believe that morality is a superficial formality that can hide the conscious wickedness within. If experience is not the direct method of communion with God, the evidence is wanting to prove any abstract method capable of rising superior to its source.

The policy of protecting the strong against the danger of the weak presents a diversity, that admits an intent to protect an evil, or something wrong, regardless of moral retribution. Also the effort to apologize for conspicuous wickedness as a protective measure to preserve abstract society, since no scientific discovery has ever been able to refute what experience teaches, that virtue and morality can only be preserved in the base or natural against the rapacity of the strong to feast upon the natural productiveness of the weak. The policy of maintaining an abstruse system of etymology beyond common understanding, for the purpose of regenerating humanity from a natural to a Spiritual state, presents a fiction of folly based upon the weakness of understanding; for to regenerate such weakness to a state of understanding, would expose the fact that more intellectual effort is exerted to preserve a sufficient weakness of understanding for fear the pose of regeneracy would be discovered to be a superficial formality, that would correspond with the effort of the literalist seeking to erect a material structure upon a Spiritual foundation. In brief, to regenerate Nature to a height of continual expectation, reveals the temporal character of art to be a fleeting

phantom, contemporary with the natural ambition of man to progress.

No person can support the vagaries of the literalist and also pose as a moralist, for they diverge from each other as opposite poles. The failure to recognize the virtue of experience as the touch of God, without supporting the literalist's interpretation of what pertains to conduct and duty, suggests a necessity of regeneracy much more important for the moralist to consider than the pretension of regenerating the direct authority of God. If the moralist is perforce compelled to follow the policy of the literalist to maintain the phantom of extravagant expectation, Spiritual regeneracy will continue to depend upon the infinite relation with God directly revealed to the individual.

CHAPTER XXVI.

THE DISPOSITION TO COMMAND.

THE authority to command would appear to be derived from the disposition to command. To command in the sense of a moral right, implies a natural willingness to submit to the formula of a civil government. "Due process of law" presents a reasonable privilege to command, derived from the consent of the governed in view of the natural timidity of man; it protects his personality by submitting to a command for the purpose of united action. It was doubtless true that man discoverers by experience (the direct source of knowledge) that the worst enemy to excite his fear was man in his own likeness. The disposition to command is as natural as the innate ambition to progress or do something more or less. Fear, therefore, is a state of weakness that presents an attraction for strength to command. That is, if there was nothing to submit there would be nothing to command.

The infinite principle of Spiritual authority cannot be brushed away at the command of man, which is limited to his ability to frighten the weak in the absence of a recognition of direct Spiritual authority, that the weakest mortal cannot be ignorant of while in possession of will power enough to submit to the command of another person. A moral duty is not measured by strength or weakness; for that reason the

strength to command should be studied separate from the disposition to command. The fact that the political effort of man has always failed sooner or later in every effort to found an institution upon mere strength or disposition to act; otherwise it would revive the old dogma that might was right; an accommodation to men with a disposition to rule tyrannically or prey upon the products of others. To enslave the weak was also justified by the learned to promote human progress. The disposition to be wicked appears to grow in proportion to intellectual strength; it is only misleading, however, to those who are previously misled by a system of policy defending the induction of intelligence, to prevent as far as possible the danger of any natural intelligence being deducted.

From a political standpoint strength not only commands weakness, but protects any method by which weakness can be frightened by the same strength for the purpose of continuing the weakness, to furnish victims for strength to command.

The moral reformer should consider before posing as such, whether he was influenced more by the disposition to command, or a sincere purpose to impart information that would be of benefit to those who could be commanded by reason of weakness; it would concern a reformer even more if he or she were a strict literalist. It would certainly betray weakness in the presence of a real moralist, to hold that inductive formulas must be acknowledged to secure a Spiritual recognition equivalent to a revealed presence of God. If the disposition to be moral and honest was as readily perceived as the disposition to command the weak, by first proclaiming that illiteracy was moral weak-

ness; it would suggest that conceit was more dangerous than innocent weakness. Also if the experience of evil could be eliminated by an objective induction of literal precepts, it would reflect a miracle to determine what an evil was in the absence of an experience. The power of command can frighten the weak to the utter extinction of courage; when to annihilate courage it would destroy both freedom and progress. It simply points to the weakness of literal authority in comparison to experience, since no system of command has ever been inaugurated to effect an obedience without force.

The disposition to command can be extended to a dangerous degree, unlimited; it develops vanity, affectation of virtue, and superficial humility; in comparison, natural weakness of any character would be a virtue. The policy of political man has always been to command the weak, yet the weak are morally stronger from a natural and Christian standpoint than the affectation of intellectual strength that is thoroughly committed to artificial morality. There is no objective judgment more obvious than what a person can exhibit by his own conduct.

If natural virtue was ever a Spiritual Truth, artificial virtue to be such cannot be more than a relative product. Besides, natural existence must always precede artificial effect. The policy of degrading the natural at the command of its artificial effect would present an appearance of justifying a command by the artificially strong; and the cheerful submission of the naturally weak. The continual effort of presenting an ideal picture of the artificial commanding the natural is first-rate politics, but it has not a single feature of

morality or truth connected with it. It is the effort to hide evil by material attractions while the good is proclaimed to be evil by reason of its unattractive weakness. A strict materialist must necessarily be a literalist of ability; and when the disposition to command is included, the product could be no less than a skeptical orthodox fully charged with artificial authority to prove a negative of whatever pertained to Spiritual authority.

Whatever invisible Power may be, either from whence or where it goes, it concerns every being conscious of what he sees or feels; it effects ability to recognize that artificial authority is just as dependent upon the infinite Power for active wickedness as the weakest being ignorant of artificial acquirements; since no knowledge of evil could be a companion of weakness, because a knowledge of strength would be necessary before evil could be conceived.

It is commendable for any person to feel a desire to reform the degenerate, for wickedness is too real to require any ideal method by which it could be observed. Natural virtue and a moral disposition are no less visible than the wicked conduct of human beings justifying their acts upon the sentiment of an uncontrollable disposition. It could not be overlooked by a sincere person in silent meditation, believing in a Spiritual revelation to observe that the disposition to act is remarkably elastic since what a person wants to do needs but a little external encouragement to submit to artificial sentiment that effects an act adverse to the dictation of conscience. The will, therefore, is always poised between the natural and artificial, besides observation is in close relation to experience; and

when it could be observed how faulty artificial sentiments could be, it points to a comparison between the infinite virtue of the natural and the artificial pretension of man that demands a constant apology for wickedness to maintain a respectable relation of the artificial with natural progress.

It only requires moral courage to defend the virtue of the natural, while in comparison the defence of the artificial has cost rivers of blood and untold misery, yet the artificial effort to command the virtue of Nature appears to be as vague as ever. Progress appears to cost more than it is worth while artificial formulas demand the submission of natural virtue without the least consideration of voluntary consent. The skeptical literalist can effect a following in proportion to his eloquence, it effects an objective authority that commands the weak by fear; if they grow stronger extravagant expectations present an attraction severely testing the eloquent literalist who would find more difficulty in contending against material prosperity, than any condition of adversity.

The error of man in charging all the misfortunes of life to Providence and all prosperity to his own sagacity of conduct, is a vain effort to elevate an artificial theory above the natural Truth, equivalent to the impossibility of an effect commanding the cause from which it was produced. The private relation between God and man is not derived from artificial consent since it would not be private if objective permission had to be obtained. The individual relation with God is even more absolute than any pledge of obligation between man and man. It closes the least possibility of transmitting the private feature of personality, from

the fact that no artificial method can transmit an experience. Besides if personality was not a sacred privacy, there would be no occasion to deny it objectively, in the sense that what did exist would be absurd to deny. The attempt even to deny the direct relation of individual person with God betrays a submission to objective authority which can only be maintained by artificial transmission, which cannot be more than a relative product of the same Spiritual cause it would seek to deny. It would practically be a submission to artificial transmission which could not be able to transmit the sense of touch. Even after political compulsion had effected a complete submission it could only apply to external manifestation of submission, indicated by some formula of an artificial character prompted by the fear of penalty, also externally inflicted. It would in no sense effect the fact that experience was the touch of God over which artificial policy commands an obedience in disregard for moral obligations, that can only be determined by personal regard for the private relation between God and man.

No command can be maintained permanently in disregard for moral tutorage derived from Spiritual revelation. It does not concern progress or natural intelligence, since both principles are derived from natural virtue latent in the very seed of humanity beyond the violent grasp of artificial polity. The question of moral tutorage is not a subject of political supervision, even in the most indirect manner. Its sphere of authority is limited to the artificial or material relation between man and man. A Power that can reveal itself to every living thing would indicate an ability of self

protection that no artificial or political pretension has ever been able to demonstrate with equal success. Ever, dogmatic theories and the great variety of religions have always appealed to political protection, tacitly admitting a lack of confidence in Spiritual revelation. The dissolution between the political and Spiritual authority was only partially effected by the American Revolution. It is a sprout that develops slowly, but equally as persistent in the line of freedom as the advent of Christianity. No political system would have substance to feed upon if it did not defend its own source of existence—conservatism. Neither freedom or progress is effected by artificial or political command, for strict conservatism would command the earth to cease moving if it could compel artificial product to effect such an end.

A complete conviction of an intervening authority would exclude a recognition of personal or private communion of Spirit. An intervening system that interferes with the direct obligation of man to God, for "life, liberty and the pursuit of happiness," must be governed by a policy, that is, whatever establishes itself between man and a desired end, would have to show in reason a better authority for what end a person should seek, than the desire for it, in the absence of which there could be no comprehension of an end. The point would be, the Power that could reveal the desire and then direct an intervening authority to crush the desire or command a complete submission to objective influence would be self-evident that the authority was a fraud.

No apology for the pretension of a political command could be entertained by a sentient person after

the direct character of revelation was discovered to be a privilege of private judgment. Innocent obedience to the command of political astuteness would be a virtue in its state of imbecility, for to comprehend what freedom and progress meant would be impossible without a knowledge of wickedness that experience reveals ; to comprehend the existence of evil without an experience from which a comparison could be made, would so conserve goodness that a passive state would necessarily supplant one of activity. Freedom and progress are just as dependent upon experience as activity or motion is upon a Power able to move an atom of substance.

A scheme is prompted by a desire from which the disposition to command is artificially put in motion. The Power to move a scheme is the essential feature of the scheme. No scheme has met with remarkable success in seeking to command the obedience of another who was in touch with the same Spirit, that all schemes must be in touch with also. It is headlong folly to permit a desire to command the submission of another without a reasonable regard for the relation of equity between God and man. The persistent regularity of the energy that moves things, is a constant rebuke to the man who becomes intoxicated with success encouraging a belief that the disposition to command is derived from the ability to command. Because a man discovers he can scheme by the light of its illuminating effect, he neglects to recognize the limitation of his ability is confined to the relation of man to man, a privilege so common that a scheme lives no longer than it is able to excite admiration.

To effect the Spiritual relation between God and

man political authority and Spiritual authority must be compared by virtue of private judgment; there is no earthly escape from a decision of which to serve. The mere effort to serve political authority would be a tacit surrender of private judgment to objective authority. It would be equivalent to a greater confidence in man as an object of environment than in God subjectively. No authority can maintain itself between God and man in a strict moral sense. To follow a policy of sentiment of political construction that a representative deputy is the exclusive method by which a governing power can be reached presents a coercive influence that none but the greedy able to frighten credulity are concerned with.

The greedy and credulous are both excluded from any purpose in promoting freedom and progress. The greedy are consumed in the fire of their own wickedness. The political sagacity of man could not conceive a punishment more severe. Innocent credulity in submitting to the command of the greedy, are not involved in their wickedness by reason of the natural virtue of credulity, which being compelled to submit, would simply be consigned to a passive imbecility, for which the greedy would be exclusively responsible: public observation is evidence that no amount of artificial ability exempts a person from punishment, who holds Spiritual authority in contempt.

Freedom, progress, Christianity and Truth, relate to a Spiritual entity, over which no policy of man has ever succeeded in presiding. Experience is the Spiritual touch that defies political authority which exists no longer than its ability to command the credulous, by first obstructing the trend of natural progress,

strictly derived from the direct revelation of God to individual person.

There is no better proof of the political opposition to Spiritual Truth than the concerted effort of institutional policy in maintaining conventional prerogatives founded upon mere sand in comparison to experience individually revealed. The temporal character of custom and precedent, is the feeble authority which political man presumes to take credit for freedom and progress since he so plainly tries to prevent it by claiming precedent to be a law of common consent—a consent that must be forced upon the child, by reason of its consent being taken for granted before the child was born. Experience, however, is not subjective to political command, even if common consent can be conventionally decreed before the subject is born.

CHAPTER XXVII.

CENSORIOUS CRITICISM.

C RITICISM strictly applies to the conduct between man and man, it has no effect upon the intrinsic character of the Truth. It is a comparative exchange of abstract thought. No critic can be more severely criticised than his own criticism betrays. The commercial value of a critic depends upon his ability to distort words. He can be a literary pettifogger as well as a sincere promoter of harmonious relations consistent with a just regard for human equity. For a learned man to wear the virtue of innocence gracefully, he must be a learned imbecile, otherwise he would be a skillful dissembler utterly indifferent to moral rectitude.

At the present advanced stage of freedom and Christianity, it suggests an effort of the learned to revive the illuminating effect of paganism since the disregard for a common fellowship of man is so carefully concealed in the effort to protect the predominating authority of the few in contempt for the many. If the relation of the many to the few is to continually remain a condition of subordination, freedom would be a sentimental farce, and Christianity an ideal dream of imagination. That is, if freedom is a mere article of commerce to be permitted, or purchased from the few, by the many the principle would be no different except

in form since the Roman peon who was obliged to buy all the freedom he possessed, either Spiritual or political, from the Empire.

Mere form of servitude has no effect upon the general principle of freedom. Neither does the distribution of knowledge in the form of abstract learning effect the real entity of freedom an atom. Freedom is even more than a sentimental assertion, since it can only be determined by innate conception to be as sacred as the personal touch of God over which the policy of man has never found a lodgment. Because the practice of freedom is entailed by the courage to act, its intrinsic virtue is not disturbed either by action or non-action. It is derived from the touch of God and withdrawn by the same direct means.

If the origin of free speech has been a feature of political permission it would never have been possible for the devil to have tempted Christ for forty days. There is no better evidence recorded in Scripture in support of the fact that freedom is directly revealed to whosoever has courage enough to defy the policy of man in his ephemeral display of material temptations to attract natural virtue from the direct communion with God. Physical freedom would become a lost art in the absence of courage enough to test material attractions, which like fire and the energy of heat, both can be utilized subjectively; but to submit to the objective control of such consuming elements would be destructive since the policy of man is limited to the mere purpose of frightening, to test the duplicity of which it is only necessary to exercise courage defensively, which would expose the fact that policy is always an evidence of cowardice and fear.

Institutions of every character are miniature governments presenting a policy however variable the purpose may be; it is the prime feature of their relation to individual person, hence upon what authority can an institution censure an individual either by fright or persuasion?

In the absence of civil authority legally constituted, any censorious criticism personally directed must apply to commercial patronage. To study the motive of any attraction seeking attention, is an important feature as a means to determine its merit. If it suggests a concealed weapon, it reflects the lack of moral courage. The recognition of personal government, or private judgment, would be a respect for the relation between God and man; also if there is no such relation, there could not be any responsibility or obligation, when the conduct of man would be as absolutely established as the conduct of the lower animals.

To observe the prime principle of free speech resting upon the sacredness of personality, it suggests that Spiritual inspiration is in no wise the effect of man's volatile conduct. A free press is therefore an abstract or an effect of individual free speech, from which institutional freedom follows in the order of sequence as an effect is necessarily the product of a cause. Nothing but the physical strength of numbers can maintain other than a tentative pretence of authority over Spiritual inspiration. It distinctively draws a line between free speech and a free press seeking to establish a censorious attitude by virtue of physical strength, in proportion to the numbers it can attract to its support. From a moral standpoint it presents a situation to determine whether physical strength can

compel a single individual to submit to Spiritual authority by a mediating prescription in lieu of the direct of which he must be in possession, or no submission could be possible.

The united action of a free press in parading itself as a bureau of criticism in defence of conservatism, would be no infringement upon the principle of freedom if it could disguise its own betrayal of the principle by adopting a feature of censure in imitation of ancient tyranny, trying to compel the many to submit to whatever prescription the few choose to dictate.

The incongruity displayed by a critic cannot be hidden behind the sheets of a great newspaper. The tentative effort of the cultivated (cultivation the evidence of art) to elevate art above Nature presents the universal strife between man and man. It suggests a privilege which is sometimes designated as the sublime of the natural, to humble the unfortunate who are not cultivated in the art of sarcasm and ridicule. That it is natural to become artificial will not permit of a logical conclusion that an effect (art) can predominate over its source (Nature).

It should be kindly observed that the words "God" and "Knowledge" were formulated to express a Power previously existing. The remoteness of a previous conception of consciousness does not detract from the beginning of an individual, existence revealing the consecutive character of the reproduction of consciousness. The critic who is embalmed in abstractions can no doubt obtain a good living without earning it, by a conservative attitude in contempt for any innovation against mere nominal form.

The relentless demand of Nature, no less than the

direct relation between God and the individual, will not permit of the critic, charged with artificial formula, in monopolizing the public attention indefinitely by the display of ability in declaring a purpose to "mould public opinion." Egoism can be cultivated as well as altruism since the empty show of words can be so artificially delivered as to be beyond dispute.

The days of the "medicine man, oracle, prophet and political boss," are rapidly passing into ancient history. A Republic tentatively founded upon the principle of popular sovereignty and Christianity will never submit without opposition to political classics nor Christianity paganized by religious formality. No social institution or publication can maintain a critical attitude without patronage, for that reason censorious criticism is a patronizing system of relative supererogation of art over Nature. It should be observed that the term art is used to denote the opposite to Nature, also that Nature is not recognized for the accommodations of critics, as a protege of God since whatever is true is God; and when only one God is recognized it must also include only one Power preceding the conduct of man. It therefore follows if Power was responsible for the conduct of man the critic would have no office for the esthetic display of literal formula. Sarcasm even has no esthetical virtue since real beauty is of a higher order uttered in defence, than used aggressively to promote a polity of public expression predominating over the silent many.

To measure the relative extent of silent intelligence with what is publicly displayed by the freedom of the press, could only be approximated. It could be safely inferred that the great mass of people do more silent

thinking than the public press acknowledges. The generality of publications are more remarkable for the suppression of facts, since they are more devoted to advising the people what to think rather than recognizing the supreme Power that every human thought depends upon. A judicious inquiry among the silent people would to some extent disclose the growing indifference to the external diction of private opinions. It is noticeable among the so-called lowest order of humanity that a clear idea exists of a direct communion with God. It reflects a knowledge of God that "higher criticism" appears to be a stranger. The critics of Aristotle disputed each other whether he was responsible for the declaration that "the first essence is the individual"; also that the concrete individual is the unit of knowledge. The fact that Aristotle's writings were garbled for political effect is of less importance than to observe that the idea of the individual relation with God and knowledge was current in ancient times.

It is no doubt evident to the individual in great numbers that no other individual has a prior authority to determine what his private relations with God and knowledge are; it does not detract, however, from the temptation of art disguised in political astuteness to mislead natural simplicity to believe that artificial knowledge entitles a man to a living without earning it. The man is yet to be born who can maintain a better title to the direct communion with God than the individual himself. Society promoted and protected by political astuteness, including the State and institutions of every character, are all derived from artificial effect of a relative character. This distinc-

tion between cause and effect suggests the independent relation of every individual person with God. It is not a doctrine or system to be acquired by artificial learning, it suggests that the evidence is wanting that God requires any formal method by which He can be communicated with. The Truth demands recognition as the very source of art, to which fact it could be observed that Nature, the very essence of life and motion, will never be subordinated by its own effect.

Motion is subordinate to the priority of Power or energy and when a man can divorce himself from the notion of polity the absolute distinction between direct and indirect authority would be more apparent. If the individual title to private judgment is subject to political and external guidance there could be nothing left for the individual but strict obedience to external authority. It would be a more cruel form of slavery than history bears any record of. For any civil government to punish a man for conduct over which it was previously decreed he had no clear title, would make the declaration of a popular government not only a farce but absurd also. For this reason political authority is morally separate from any notion that social polity can decree.

The study of science confined to artificial structure or physical analysis is its limit. Hence to intrude tentatively upon the realm of God with a view to stifle the individual to a state of silence is the abuse of science and a sacriligious disrespect for the power of God. It is a disgrace to science to include politics, for it is more properly an art. The critical nominalist, however, could find plenty of objections to recognizing a natural idea or the reality of natural language

unless it was scientifically permitted, which would establish an alliance with institutional polity. Under a popular form of government it might be overlooked or ignored that the individual is a personal institution established prior to the social institution. It points to a state of things which at least is extremely doubtful, whether public opinion voiced by a free press, a privilege derived from individual freedom, can continue indefinitely to "mould" popular opinion. The distinction between public and popular is equally as vague as what exists between political presumption and Spiritual reality. The moralist could observe when free from political alliances, that the populace are rapidly becoming indifferent to external influences. Science, polity, and theology, an incongruous combination, can combine their united strength against the infinite character of man's individual relation with God.

To lead implies a follower and when the scientific man claims by his own fiat to be the higher criticism it depends upon the patronage of followers to maintain the sentiment. To assume that the followers are the evidence of higher criticism would establish its claim to being the leader of progress. First principles are not subject to the diction of man declaring himself to be a leader, since in this age no one can be compelled to follow. First principles are as much the privilege of one man as another. All are embraced in this universal order of things. The fact that a leader can mislead by calling it scientific is equally a fact that another can refuse to be deceived by a science that refuses to recognize any higher principle than that which is artificially established to compete with Na-

ture, which is absolute in comparison with art, since it not only follows but always remains relative to first principles over which it constantly pretends to preside.

To know God is to recognize first principles, which even systematic science depends upon for its effort to obstruct human equity universally revealed to every unit of humanity. To account for evil is no better accomplished than by the higher criticism which tries to deny the power of God by a scientific scheme to subordinate the order of Nature to the disorder of art.

CHAPTER XXVIII.

NEGATIVE SCIENCE.

SCIENCE as an external authority over individual freedom belongs to the category of politics and theology. To blanket the term in a sweeping generality it would include everything finite and artificial in opposition to everything infinite and natural. It is agnosticism, materialism, and modernism often called "Higher Criticism." It admits it, by the presumptive effort of demonstrating what is known and what is unknown. Its acceptance of the title "Higher Criticism" would imply that no negatives would be recognized. Yet popular opinion would continue to be a reality.

Mr. Herbert Spencer says of science in "First Principles," page 18: "To see the absurdity of the prejudice against it, we need only to remark that Science is simply a higher development of common knowledge; and that if Science is repudiated, all knowledge must be repudiated along with it." It would appear that God should have some credit in connecting with a "common knowledge" equally as high as that which could be developed by Science. It is this feature of "higher" that repudiates any individual communion with God except what Science could externally impart. The fact that Spencer's writings were directed toward a predetermined end—social evolution—it

would not promote the end by recognizing the inviolate relation between God and man which science also must repudiate in order to maintain a vague claim that the development of knowledge is due to science.

Science is anti-natural as well as anti-Spiritual and anti-Christian. It planks down a postulate with such positive declaration that to oppose it is to defy persecution. Even inventions are treated with contempt until they become self-evident. The scientific man plays with the pronouns "We and You," as if the human genius had no common existence above the command of science. To assert in defence of science that it only assumes a higher altitude pertaining to a mundane sphere it would simply reveal a policy. Any polity must postulate itself against the direct relation between God and man. There is no real difference in purpose between science and theology. They are only contending with each other for patronage; both are parasitical on general principles; both are opposed to acknowledging a universal revelation from God to each unit of humanity. It verifies the assertion attributed to Aristotle that "the individual was the unit of Knowledge." This would leave no standing room for science to elevate itself upon the higher development of knowledge to a height overlooking its own source.

Whatever symbolized conception science may entertain, it is worthy of note, verified by experience, that conscious happiness has never been dethroned by any system ordained by man. Since the institution of a popular form of government on the basis of individual sovereignty, theories and systems have multiplied rapidly by reason of such a radical departure from theocracy to a tentative declaration of popular sov-

ereignty. It is of no consequence whether college professors are willing to recognize the fitness of the people to rule or not for it is more important to observe that the people of meagre cultivation are learning that their confidence in representative leaders is continually being betrayed.

Scientific men who are not able to agree among themselves, boldly claim to be the leaders of progress. The silent multitude are not so ignorant of science not to know that leaders depend upon followers. Indifference is just as much a feature of freedom as to be constantly told that a neglect to follow some one, leads to destruction. A little courage soon demonstrates this dogma to be utterly false. Hence it is a reasonable conclusion that men prefer to be guided by their own knowledge than be compelled to follow the knowledge of others however scientific the development may be. It concerns the prospective leader more than it does the indifference of the man who discovers there is no reason why he should follow anyone. Besides a man fully trained to be a leader will be equally as indisposed in becoming a producer as the real producer is to become a follower.

If a scientific man can demonstrate to a producer how he could obtain the fruit of his toil, it would be more to the point to exemplify the system than to demand to be supported in compensation for the information. Even if it is a delusion that youth are attracted to a college to learn how to get a living without earning it, it is no delusion, publicly current, that professors of science and sociology are imported from Europe who lecture in class rooms to thousands of youth, that "democracy is a failure and the Declar-

ation of Independence a mere delusion." To leave a country top-heavy with professors who can scarcely obtain the wages of a common laborer, to obtain a salary in a country able to pay more by reason of free institutions, and then denounce the principles that attracted the professor to immigrate is an incongruity that reflects an imposition.

The multitude of disputes over systems and doctrines has the effect upon the moderate thinker to observe, if men pretending to be learned cannot agree, except upon the assertion that they are leaders of progress, it may be beneficial to the extent of encouraging the common people to observe that he who does his own thinking has less burdens to bear. The pretension of professors that they lead the people which they are also patronizing for support will not deceive the producer after he discovers he is entitled to the fruit of his own toil. Christianity and the Declaration of Independence should be studied to learn that "leaders of men" without followers to command will pass into history recorded in dust.

Metaphysics as a science has encountered great difficulties in reconciling the relation between subject and object. The difficulty is not so great except for the predetermined effort to maintain that a subject is dependent upon external influences. The very word "metaphysics" was coined to protect the symbolistical conception that man was a subject to external force. Political paganism would not recognize a oneness of force for the reason that it was a tacit admission of a common equity of humanity. Hence to maintain a dual character of force, it (the motor of movement) divided humanity into higher and lower types. It was

necessarily a system of nominalism. It is reflected at the present in the term materialism and its more attractive counterpart—"Higher Criticism." This system pervaded the entire writings of Herbert Spencer. It was a duplicate effort of Aristotle, having the same defect for the reason that the system divided humanity physically in complete opposition to the essence of Christianity, which recognizes the lowest type of humanity to be in direct communion with God.

The Truth needs no proof at the demand of any system of nominalism. It would be equivalent to an individual refusing to live until the source of life could be literally explained to him satisfactorily to his own conception of relative symbols.

The privilege of the "low type" man to commune direct with God is never interrupted by reason of his lowness. It suggests a primordial base for a scientific man to investigate before he assumes a "higher" altitude. If "low type" man can commune direct with God, which no other man can prevent, in the entire absence of symbolistical conception it follows that he knows more about God than science ever discovered. As an explanation the difference would be from a literal or material standpoint that what the "low type" knows is directly revealed to him is distinction from what the "higher type" man acquires. It presents another feature even more striking. The "low type" never communicates any knowledge of a revealed character other than the truth, which consigns the man of acquired symbols to the entire monopoly of what is evil, immoral, and false. Not necessarily so, but to the extent that he declaimed against God as "unknown," practically denying any relation between

God and man. There are men as learned in letters and symbols as the average scientist that would no more deny the existence of God than the "low type" or "vulgar," according to Herbert Spencer, would; in their complete ignorance of letters it being impossible. It is a bold effort to teach youth that they have no relation with God except what can be imparted to them scientifically. Science confined to the physical is the limit of the system. The meta-physical bears the same relation to politics at the present time as it did when Aristotle invented the system as a stroke of patronage toward Alexander the Great, who was his pupil. There is no reason why the science of "metaphysics" will accomplish more in a great nation that permits the common people to think for themselves, when the system failed with the political advantage of an Empire when no person could utter his thoughts without permission. After nearly one hundred and fifty years of the most successful nation ever constructed in so brief a period, by throwing off the meta-physical yoke, it is highly improbable that they will voluntarily put it on again to accommodate science, which is no freer as an instituted system, than the integral part of all systems. Any system pertaining to the science of mind is absurd, in connection with a declared system of popular sovereignty.

The common man or "low type" even has no use for science to determine the relation of the babe to God. Any institution that will evade the truth to obtain patronage in support of the institution, is not Christian according to the Spiritual rendering of the Bible. This does not imply that institutions as such are intentionally immoral, for to subscribe to symbol-

ical authority for the purpose of material profit is just as idolatrous at the present time as it was in the most illuminous days of the Pagans. To maintain this condition with a philosophical consistency the babe is proclaimed to be dependent upon external influences thus verifying symbolic authority over the subject. It is false, however, by the declaration of the babe itself who is entirely above and beyond the scope of science.

The babe shows its independence and also its direct relation with God by simply making an effort to continue its life. Its very weakness is evidence to the observation of the lowest type of humanity, that only for the touch of God could it possess life independent of the parent sufficient to make the necessary exertion prior to any sustaining food. The mere effort to deny the clear title of the babe to a direct communion with God representing the political effort in conjunction with science to elevate formalism above reality of which the babe is such a positive evidence. For instance, the first cry of the babe is the guttural sound of the letter A in all written languages, in whatever multitude of forms the sound may be represented. All the letters of the alphabet follow in their order from the distinct sound of the babe. It is evident in all history as recorded by symbolic forms, that the scientific man has been more engaged in trying to maintain political authority over the Spiritual than a sincere effort to demonstrate the truth which must be apparent to any man who makes such a vigorous effort to deny the absolute and infinite for the sole purpose of elevating forms above facts; giving to the finite and relative a misleading appearance to support

external authority over the subject. When the illiterate give so much greater evidence of moral conduct than formalist protected by political force, it would raise the question whether man, the subject of God as revealed direct, can by denying the revelation, succeed by scientific analysis of physical effect, prove that God is unknown and substitute the relative and finite, by scientific decree, to be all that can possibly be known.

If the babe and "low type" man are to be continually crucified it will be equally as continuous for science to conquer the presence of the babe as a negative proposition to all scientific effort of a metaphysical character. Besides the origin of language which can safely be trusted to the babe, who will also refuse to acknowledge the scientific conclusion that the mind is a "blank tablet," to be written upon by letters externally formulated before the wonders of the outside world can be communicated. The limit of science is the possibility of destroying the babe before its "blank tablet" has an opportunity to communicate with its counterpart. Two babies of equal age before they can put the sound of letters into conventional syllables will communicate with each other by the comparison of objects, the only method known to science by which adults can exchange their thoughts and ideas. If the mind is a "blank tablet" it is wonderfully prepared by the "finger of God" to comprehend its own conceptions both subjective and objective in preparation for the scientific attempt to substitute form for reality, or the material attraction of art for the simplicity of Nature. It should convince anyone who had a spark of natural reality remaining that God would provide a

"blank tablet" in one human being to be engrossed upon by another to the effect that it had been discovered by political science that God was unknown and to follow that "Higher Criticism" that could be scientifically demonstrated to be the ultimate end of man. The faith in God is demonstrated to be a childish dream by scientific man who points to the wonderful progress and material acquirements due to the higher development of knowledge which "we" lead. The most prominent mistake of the scientific man is his own claim to leadership. He neglects to recognize the babe who is inspired by the direct revelation of God to lead in the march of progress.

CHAPTER XXIX.

MORAL SUASION.

TO proffer advice in a haughty overbearing manner is neither persuasive or morally effective, for it will engender resentment and sow the seed of hate and revenge. Also to patronize another with a view to rendering assistance implies a selfish motive that the most ordinary human being is capable of penetrating. It is a common observation in addition to the testimony of experience that a tacit understanding of an inviolate connection direct with God is so universal that to consider any advice of a political character shakes the religious sense innate in man. It must be innate, for there is no evidence in history that external authority of a political or militant character ever imparted a fraction of morality into the human mind. This principle could be affirmed and denied in symbolic discussion to the end of time without disturbing the invincible relation between God and man. It is a common question: Why discuss a situation that is invincible? The answer is: The individual relation with God endows him with a feeling of human equity, and when it is continually humdrummed into his ear that God cannot be communicated with except by political permission, he knows better: thus between political submission and moral duty the universal right of defence suggests the right of discussion.

Moral suasion, therefore, as a suggestion in opposition to political iniquity is always in order; without this privilege man would be a machine of such positive construction that progress would be a myth. Man has no escape from a choice between moral duty and submission to political authority. In reason, however, both relations could be served rendering to each their due. "Render unto Caesar what belongs to Caesar and to God what belongs to God."

Whether private judgment is a reality or freedom a condition of external concession, the final decision of the individual is apparent or persuasion of any character would be an absurd contradiction. The relation and motive of persuasion determines its moral character rather than the mere act of persuasion. The point is, confidence of some degree must precede the least suggestion of assistance between two persons. The mere declaration of one that his superior culture, social prominence, or popular reputation, entitles him to insist upon his interpretation of what good conduct should be, in his opinion he would be above reproach. In case of a peer taking any acceptance to his code of conduct, he would be called upon to give reasons or show credentials. It is this complex feature of what good conduct really is, that it furnishes an opportunity of dissembling when external appearances are cultivated as an evidence of morality.

To recognize the universal right of private judgment as a direct revelation to individual man would be the only ground upon which moral suasion could be honestly maintained. The unwillingness to recognize what private judgment means would raise the trite objection that society depending upon political pro-

tection when it would include a supervision over moral conduct. It establishes such a paradoxical situation that a person must be a learned agnostic or a strict nominalist before being recognized in conventional society as cultivated. Tacit morality in the absence of external formality would consign an individual to perdition by the average public society.

It would be the exception rather than the rule to find a person who would surrender his private judgment. Yet strange to say, very few would extend the privilege to universal humanity. It is this incongruity that gives to moral suasion an unlimited field; but moral suasion to be such must be consistent, and able to contend against obstructions of any political or symbolical character. There is no reason why the worship of symbols and formality is any less idolatrous now than it ever was.

There was no political system ever organized that did not hold to the principle of protecting itself against any opposition. It has no moral significance of a universal character. Its pretence is the protection of society. Such a system of selfishness would not extend any assistance without some return favor satisfactory to any society that depends upon some form of coercion for support. The record of politics has to its credit, mythology, slavery, crucifixion, persecution and all the ancient executions by torture. Political astuteness would charge all these iniquities to the unwillingness of humanity to submit to physical strength. Combination with other systems has always been to the advantage of physical strength. Until the advent of Christ, religion was no more than a political plaything. Christianity revived the hopes

of the oppressed and stimulated a new courage which can be no better expressed than by moral suasion against physical strength.

The history of the conflicts between Christianity and physical strength is amply recorded. It would be a very indifferent reader not to observe that Christianity proper had made a steady progress since the crucifixion against the combined effort of politics, scholasticism, commercialism and the modern name "higher criticism," which makes a dish of such external attraction that no apparent objections could be taken; but the flavor of science is distinctly recognized, and the absence of moral seasoning excludes Christians from the feast.

Christianity is more than a name, it cannot be qualified by adjectives, neither can the name purify any system that is applied to which admits that it needs purifying by prefixing the name Christian to it. The word "Christian" signifies a self-sustaining essence that inspires such feelings as freedom, an instinct susceptible of moral suasion, moral sense directly revealed, and the inviolate title to private judgment. It excludes all systems founded upon polity. A moral institution has no occasion to advertise as such or parade any distinction of its moral character, for if it is moral it will be known by its reflection.

Political intrigue joined with scholarly ability watches strenuously any action or admission of a common equity. The early Church could not shake off politics entirely, neither would the civil authority in control of physical strength recognize a Spiritual Church. A Church militant would be compelled to be dominated by politics and the fact that the common

people persistently cling to the Church proper (Spiritual) made moral suasion and Christian progress slow against political intrigue, which has always been antagonistic to the essential feature of Christianity, the beacon light of human freedom. The idea of an alliance with a supreme system on conditions of submission to a subordinate system is the only conditions that a political system would entertain. Hence political Christianity is an impossibility which everyone knows who recognizes his clear title to a direct communion with God. The scientific man, or most profound scholar, who insists upon demonstrating that God is unknown betrays the fact that he is not so learned as the humblest being who recognizes his private privilege to commune direct with God. Thus it is possible to know God not from the testimony of one man but from a good many.

Science can analyze physical organs and every visible substance that Nature produces, and if that is a conviction to one's mind that God is unknown he becomes a subject of moral suasion, for none are so degenerate as to be beyond the pale of regeneracy. Science proper and government proper are as much derived from the direct revelation of God as the sense of inquiry, or desire to improve things by invention, or even exemplify the possibility of moral conduct; but when science seeks for some apology for political iniquity for fear society and "free institution" will be sacrificed to a "Christian mob," since Christianity was maintained for three hundred years by the very dregs of society, it shows an effort to restore the luxury of heathendom supported by human slavery. What the "superior" man, the "survival of the fittest" and

"higher criticism" need, is moral rectitude, while the common people need the courage to assert their moral convictions against the political effort to force instruction antagonistic to Christianity upon youth parallel to the effort of the Middle Ages.

There is no danger that God will be persuaded by Science to surrender His authority, but who suffers most by war, viewed from the records of history? It has always been the man single or collective who has pitted political strength against moral simplicity. Civil government is relative to Spiritual government, the very existence of which proves that man must have some system of unity for the moral disposed to defend themselves against the disposition of aggression; the sustaining principle of any political system usurping the intervening space between the individual and his protective government, either Spiritual or civil.

There is no moral reason that can be shown consistent with the recognition of popular government, to sustain an intervening authority between the private judgment of the individual and a constitutional government, of which the declared purpose is to protect the popular will. Because the people can be frightened into supporting an intervening system (political) it does not effect the moral responsibility of the individual in maintaining a clear title to private judgment revealed direct or indirect, by virtue of moral suasion opposed to political intrigue which depends upon some form of compulsion reflecting an obstacle to the direct relation with God. To purify a system that is maintained by its opposition to man's direct relation with God would be equivalent to the

attempt to making stealing respectable by cultivating the thief, on the ground of his necessity ; with an ideal belief that he must continue to exist by reason of his antiquity ; besides the apology of Aristotle and also Herbert Spencer that stealing was a natural necessity to human progress. No doubt that science could prove that man would never have fallen if he had been thoroughly chained until the force of gravity had been imparted to him.

The science of political economy with the regard for politics as the science of government, elevates science sentimentally to the supreme authority over human understanding. If youth can be trained to believe that science can demonstrate the "unknowable" it would be a victory of the finite over the infinite that would destroy the long reign of political systems, because if politics is a science there could be no possible occasion for the development of political economy, after science proper could directly control the machinery of government. The mere change in name of the intervening system would not make matters any worse than they are, besides it might be better as a means of demonstrating to the people at large that they were entitled to control the situation without submitting to any intermediate system whatever. An alliance between good and evil would always be to the advantage of evil in as much as goodness is an infinite entity since evil depends upon patronage to maintain a system of compulsory authority. It is analogous to Science seeking an alliance with Theology for the selfishness to be obtained by the alliance. Theology to be a moral system relating to a direct communion with God cannot retain its definite char-

acter after entering into an alliance with Science which as a system declares its most essential feature to be the extreme opposed of Theology, that God is unknowable. The alliance therefore, would either be absurd or one principle would have to surrender to the other. If it was contended that an alliance could be maintained for political reasons it would equally destroy the supreme character of theology. No principle can be changed by a new definition of the symbol relating to it, or by giving it a new name for political effect.

A pertinent observation in regard to Theology is worthy of study E. B. Ninth Edition, Book XXIII, page 262. "It is a service to theology so to define it as to leave no room for asserting that it is only conversant with the Bible. Theology, then, is the science of religion. What does this definition imply as to the relation of theology to religion? It implies, first, that theology presupposes and is preceded by religion. This is but an instance of the general truth that experience must precede science and that science must be founded on experience. The implied use of principles is always prior to their explicit development. Speech is a great deal older than grammar; men reasoned long before Aristotle taught them how they reasoned; and just as there must be speech before grammar, and reason before logic, so must there be religion before theology."

The fact that a controversy exists between men of science and men of theology is ample proof that the individual can only decide for himself what his relation with God is. This must be admitted by the scholastic man or he is more devoted to polity to ob-

struct the private understanding, when Science claims to be the higher development of Knowledge; and Theology claims to be a system in communion with God. It would surely in that case transcend or at least be equal to the "higher development of Knowledge." Any science, therefore, that claims that God is an unknown mystery is certainly more political than sincerely striving to improve human conduct.

If to know God is not knowledge, not to know Him is either irresponsible ignorance or political selfishness. For a single individual to claim that he knows God is equally as good evidence as for another to dispute him and claim in the absence of proof, to know God was false. What better proof could a reasonable man require than the personal presence of him concisely stating that he knew God? Surely if one man demands scientific proof of a man's presence before recognizing his innate power of speech and clear title to moral consciousness, the burden of proof would rest with the man who would refuse to recognize the consciousness of his own existence. The sense of love and sympathy is prior to any external acquirement or scientific pretence of a higher development of Knowledge above the power that makes the false statement possible. Not to know God while accepting His munificence would not be the development of an "unknown mystery." Hence moral suasion as such, can only be prompted by love and sympathy for the entire human race, misled by scientific attraction and political selfishness.

CHAPTER XXX.

THE WORSHIP OF FORM.

THE most important feature of the word "form" is its relation to the finite in distinction to the infinite. Form relates to the external feature of any distinct object of perception. The worship of objects in proportion to the form they present to the subject tends to neglect the more important feature which constitutes the inner sense to comprehend the presence of an external object. So far as the form of speech (written language) is able to communicate a comparison of ideas, the Bible demonstrates the relation of form to reality. It presents numerous illustrations from which an individual choice can be made between the worship of idols and the worship of an infinite God. How anyone knows that God is infinite is determined by self-consciousness. The recognition of God is the discovery that the direct relation with Him establishes his infinitude against the external finite character of misleading forms. There is no better proof of the individual knowledge of God than the history of politico-science ever seeking to disprove it. What is obvious to the internal man is a blank to the external man trained to worship formality as the highest end of his finite existence. That he is not to blame would be a reasonable observation, but that would not exclude the fact that some one was to blame

when another was deprived of his birthright. If there is no moral consciousness there is certainly a conscience capable of discriminating between good and evil since formality and idolatry are being constantly forced to surrender to the virtue implanted in the natural man.

Experience is a virtue unteachable having an exclusive relation with God. It is directly revealed in utter distinction to whatever is acquired. Nothing can be acquired intelligently prior to the touch of God which fertilizes the organs of consciousness. That this fact must always be prior to anything acquired, presents the exact relations between form and reality. Neither theology, science, or philosophy presents any other relation than posterior to experience, identical to direct revelation. Any individual therefore has a clear title to defend his birthright, no less than experience in whatever form of communication his ability will permit.

The individual person is always in command of his own defence by virtue of experience always being antecedent to any acquired form. Philosophers of the most eminent character who have tried to reconcile political conduct with the munificence of God, have always been obliged to return to experience, or hold an agnostic position, practically denying reality for the apparent purpose of maintaining that acquirements and formality were the ultimate end of man. No individual person will either patronize formality or submit to external authority in relation to revelation after recognizing he is entitled to a private communion with God.

The desire to communicate experience suggested

the employment of some form or figure relative to the idea or thought conceived. It is the thought that precedes the form in which it can be communicated to another. Any specific rule that prescribed a positive form by which means human beings are permitted to associate or communicate would be in contempt of revelation. Further, if revelation could be confined to political permission, the strict exercise of form would have made human progress impossible.

Surely history does not record any permanent success in establishing a prohibition form by which the people could compare their experience. There appears to be a spark of progress confined to the within of the human race that neither science, political sagacity nor the scientific agnostic has ever been able to extinguish. If this spark is not the evidence of God's presence, it is a principle that has been more persistent than the most brilliant formality that has ever paraded on the face of the earth.

The history of written languages is good evidence of the temporal character of mere forms. The multitude of forms relative to the first cry of the infant announcing its advent, would puzzle the man of science to determine which was the better. It shows the vague character of form in its relation to the voice of God in-as-much as the infant has only such speech as that directly revealed to it. That science is derived from the first cry of the infant, it does not prevent the cultivation of the form of expression if it leads toward the recognition of the common equity of humanity that has always been a revealed universal speech. What is good form or bad form compared to reality is as visionary as a dream. Form has no value except

as a comparative means of communicating experience. A straight line is the symbol of perfection, it presents no feature of form; the science of geometry is identical to the science of form. Geometry can only be systematized by a strict regard for the straight line. It suggests a parallel between the perfection of God and the worship of form, to the exclusion of the Absolute that made the form possible. The line, square, angle and circle presents an indifference of comprehension to the animal. The aptitude for acquiring knowledge confined to the human must always precede the external effort to impart it. The fastidious objector thoroughly trained in negative formalities could insist that aptness could be imparted or taught by one person to another. A moment's thought would convince anyone who could think at all, that without the sense of understanding or power to comprehend, nothing of an intellectual character could be communicated from one person to another. Still the devotee of formality will continue to worship form after being thoroughly trained to the belief that intelligence is acquired in opposition to universal revelation. Because understanding is revealed and formality acquired, the choice between the worship of God and the worship of form is constantly present as long as the individual person is equipped with a will which no external influence can impart. Such influence being strictly confined to the obstruction of the will by reason of the superficial attraction of formality.

The worship of formality was a political conception of the pagans to sustain the authority of the few over the many. It was a rebellion against God of which future development proved that God's reveal-

ing power was superior to the application of art to enslave the multitude. The virtue of a revealed idea compared to one acquired from reflex influence, suggests the necessity of form as the medium of communication. Thus we have revelation always preceding the form and when the idea is clearly portrayed the beneficence of God is in evidence supremely above any objection to the form in which the idea is expressed. That the form of expression does not contain a particle of sense value is the privilege of the individual to consider by virtue of his private judgment or whether a reverence for God under the most crude circumstances does not identify the inviolate relation between God, knowledge and man.

It also suggests that the worship of form was the base of ancient heathenism prompted by the desire of the few to live in luxury upon the labor of slaves. The principle applies to modernism wherever scientific effort seeks to demonstrate a system by which the acquirements of form entitles a person to live comfortably without earning it. To effect a success of this system, even temporarily form must be elevated by an appeal to the human desire to exist on the labor of others. In the absence of the ancient whip and chain, the producer of necessities is appealed to by ideal pictures of his children living in accord with the fairy tales of the East. The same ideal fancy prompted by scientific effort tries to lay the Scripture aside and build an ideal structure of acquired knowledge that will accommodate the human race above the base of drudgery. Any system, however, that wanders too far from its base of supplies is doomed to destruction by natural order.

Besides, the common people are learning to shun the ideal attractions, for the flood of disappointments and the betrayal of confidence is a reality, and ideal prospects are constantly desolving into delusion; disappointment teaches more wisdom than all the institutions of learning in existence.

The very limit of colleges and universities of learning are strictly limited to form, not a particle of knowledge proper can be imparted by one person to another. It is this conflict between form and reality that establishes the rivalry between multitudes of systems contending for the best form to attract the common people, who always constitute the base of supplies upon which all systems depend for support. Just as fast as the common people comprehend the fact that science claims to develop knowledge, as a rival to the energy of God, while in reality science develops nothing, the people will withhold their support; and no aggregation of humanity can exist upon scientific development without a base of supplies. It follows that any system that fails to make good what they advertise to do, patronage will gradually retire regardless of the specific forms, however, attractive.

Since the legalized privilege of one man to own another in his own image the assistance of the civil power to enforce a system of servitude is confined to social ostracism or some specific form of attraction. The contempt for revelation or touch of God reflects the same purpose of the non-producers as that of the Egyptians in seeking to prevent the flight of the Israelites. As long as this purpose continues the same consequence will naturally follow. The scientific effort to establish intellectual acquirements as

supreme over any direct knowledge of God presents the conflict between form and reality. The object is obvious, to effect by flattering attraction a voluntary service to replace the involuntary, since civilized nations were compelled to liberate their slaves. Freedom, however, is dependent upon courage to earn it, for that reason the flattering prospect of obtaining a living without earning it, is equally as attractive to the weak as the strong. Any system based upon specific formality presents an easier method of sustaining life than to contend with the fear that guards the gates to individual freedom. The fugitive slave fleeing from involuntary servitude illustrates the importance of individual courage. The new era of contract labor is confronted with the necessity of courage to obtain individual freedom, the only feature of life that is worth the living.

The individual is nearer to God than any system or aggregation of individuals, subject, however, to the will, a universal personality.

That is, man is not obliged to recognize God, which is equally balanced by the fact that no external authority can compel the individual to recognize him. Such a faculty as the will would be only an ideal figure of speech if external authority could control the individual choice of action. If there was no ideal figure of evil previously illustrated in opposition to a perfect straight line, to accommodate scientific formality, sterile passiveness would be a world of darkness that even ideal fancies would have no base upon which to build transient structures of finite formality.

The individual choice, therefore, between revelation and external acquirements is as infinite as human ex-

istence, which must first be conceived by the touch of God (revelation) before it can be disputed by those who choose to follow the dictation of formality, or the attractions of finite acquirements. However ignorant a man may be of the relation of form to reality or whatever state of credulity he may be possessed with, the touch of God is never absent, while he can move a muscle. A private thought is supremely above the most brilliant form ever acquired, as much so as the touch of God is superior to any means of communication between man and man. The objection to recognizing that the right of private judgment is a universal birthright is due to the evil of society which is just as much a contingency of individuality as birth itself.

Society needs no protection that does not emanate from the individual, for, with due regard to the relation between man and God, society would be a dream in the absence of individual support. Degenerate individuals establish the same condition of evil in society as its component parts are imbued with.

The influence of disrespect for the direct relation of God in every individual thing that moves, degenerates the individual, when regeneracy becomes a necessity by reason of the preponderance of a revealed moral sense against the disposition to worship form. The fact that civilization ever rose a single degree above the corruption of society proves that God's relations with humanity are exclusively individual. Politics, system making and doctrines stimulated by agnostic science, have no more effect upon the private relation between God and man than darkness would have in trying to control the light, simply because formal-

ity can never transcend reality. A proposition for the scientific man to consider, is whether any system can be established on such a sandy foundation as a relative form seeking to command the infinite energy upon which finite formality depends for its persistent effort at self-destruction; except for the renewal of virtue being constantly revealed to natural man.

To meet any objection to the virtue of natural man, history is evidence that virtue latent in the base is the regenerating force that conquers the degenerate few seeking to destroy their own support. The fact that four fifths of the human race were slaves in complete subjugation to one fifth, 2000 years ago, illustrates the present vagueness of external form and the acquirements of the few, seeking to dominate the many who are endowed with direct revelation, a reality as infinite as the power of God.

It is a very little that the individual can do except to protest against the pretentious negation of external precepts over the positive reality of internal conception. The recognition of a clear title direct from God justifies any individual in refusing the external sentiment of authority. To analyze abstract form would encompass space and time. Its relation to reality is limited to generalization, briefly, that form is the literal medium always relative to experience which precedes form. It is the straight line, the truth, between God and man.

CHAPTER XXXI.

POLITICAL DESPOTISM.

ANY intermediate organization between man and his obligation for a conscious existence is a contempt for revealed intelligence. Pure consciousness is not a subject of political interpretation, it is an individual ego of a private communion of Spirit that no organized system can effect beyond a possible dissolution or undue influence of an ideal character. The effort to transcend consciousness is the only principle upon which political despotism can exist. To convince an adult man that he is conscious would be absurd when he would have to be conscious to comprehend the effort to convince him.

To lead an individual away from his direct relation with God is the supporting feature of an intermediate system between man and man and to assume that was the motive it could be maintained in reason because no other motive could be so vigorously sustained. Man must serve God either directly or indirectly in return for his living consciousness; there is no escape other than suicide. This presents the opportunity of political despotism to proffer false promises and material attractions to accept an indirect service as a pretense to prospective happiness. No figure of speech can more effectually represent Satan than the word "policy." It stands for every interme-

diate system between man and his moral obligations. That is to say, whatever obstructs the direct privilege to commune with God directed by individual private judgment sets up a counter institution adverse to the supreme authority of God, call it by whatever name one may.

A man may be so molded by influence as to become an epicurean nominalist to a high degree. Original ideas would be in contempt by reason of the attention being so strictly confined to abstract intelligence. That is, when a figure of speech becomes so attractive as to detract attention from reality it becomes a defect in proportion as nominalism becomes the controlling influence, obscuring the object or movement which it symbolized.

To such a person a mediate principle would become an actual necessity and with that opinion firmly established no other would be entertained. It presents a situation of an abstract being extended by ideal speculations until it embraced the concrete universe. A general design suggests a purpose and no word was ever coined to embrace the universal conduct of man in opposition to moral revelation, more fitting than "politics." The chronic objector could substitute the word "sin" for conduct with some show of reason, because conduct represents a dual character of both good and evil, while the record of political conduct will not warrant any conclusion of definite goodness.

The general principle of government covers the universe; it is divided to correspond with the visible and invisible; for the present purpose, however, its relation to the physical and the Spiritual presents a distinct division of the general principle of govern-

ment. This would present the political interpretation of government, but a strict regard for the exclusive privacy between God and man would include all government in one. The physical, however, pertaining to the relation between man and man accommodates the desire to obtain the most for the least exertion, and by the aid of an intermediary system physical strength gives prominence to the delusion that might be right. This sentiment carries with it a multitude of delusions, the most prominent of which is, that artificial intelligence, the figurative and literal both, predominate over the natural and Spiritual.

This presents a psychological impossibility, yet it forms the base of political despotism in proportion to the attraction of false promises with whatever force that can be secretly applied that will not endanger the system itself. The cardinal principle of government relates to man and his moral willingness to act in unison for the protection of all. There are two distinct principles that determine the existence of a government. One is the lack of confidence stimulating fear, and the other is the moral sense directly revealed to the individual; in the absence of either state no form of government would be supported. It is important to observe that a system of government as such, is an ideal image distinct from a reality. The only reality that can be properly applied to the principle of government is the supporting people, not unlike the pillars and posts of an artificial structure wholly dependent upon support to counteract the infinite principle of gravitation belonging to the realm of God. It is both idle and ideal to search for a justification of the external government exercising author-

ity over its own supports. Without this protective feature of a government it would scarcely continue for a single season.

Whatever structure intervenes between the individual and government proper represents the science of selfishness. It is a sub-government in precept but supreme in practice. If it is a moral necessity to maintain a representative system between the people and a protective government, it would be a fraud if the intervening system was less protective than the government proper. Political systems divided and sub-divided do not effect the general principle of patronizing a deputy in the performance of a duty which the individual could the better perform himself. It can be observed by any individual in the entire absence of scientific training, whether his knowledge of God is directly revealed or indirectly communicated by others in his own image, to whom direct revelation must have been a fact or none could be indirectly imparted. This effort to maintain a specific revelation in distinction to its being universal to each and every individual, is the only prop that political despotism has for support.

If theology is obliged to consort with political despotism it must continue more political than religious, for the very incentive of a political organization is to be either in supreme command or striving for that end. History is good evidence that political despotism was never a companion of religion except the political was recognized to be in authority. All written languages give evidence of political supervision, for the apparent purpose of subjugating the people. The political interpretation of Scripture is held

to the present time to be above the private judgment of the individual; yet one could search the Scripture in vain to find any intervening interpretation necessary between the individual and the direct rendering of the Book itself.

"Higher criticism," assisted by scientific effort to maintain political despotism, would dispose of the Bible entirely. The sacred right of private judgment founded on a clear title from God that none can dispute without betraying their own title equally clear, permits of whatever observation the judgment may dictate. It could be observed, therefore, that science and politics consort as the enemy of personal revelation or any individual independence that excludes the external supremacy of the object over the subject; even theology is treated as a science by political sages. Individual man or collective systems molded to a condition of supple obedience to external authority will support any attractive prospect that is labeled by political sagacity, as scientific or theological.

The science of despotism includes all that is evil in man's conduct. The blanket term "politics" covers the entire disposition in man to feast upon the weakness of others in his own image. The system has descended from piracy, slavery, and absolute government claimed by its human officials to be directly appointed to exercise an external authority over individual conduct; including even the effort to deprive a man of his private judgment and inculcate such thoughts as political authority decrees. If modern politics appear to be less severe than the ancient type it is due to a greater sagacity; and more difficulty in obtaining supporters. The general principle to op-

press the weak until they are forced to support the system involved, is the very ground principle of all politics.

To promise everything and perform only such acts as will benefit the organization is the inner working of any policy that depends upon secrecy for its main support, the modern form of piracy and slavery. Piracy in the sense that it destroys human life from disappointed expectations, prompted by political promises; a slow process of murder even worse than the ancient method of "walking the plank." Slavery by reason of the most relentless demand for an acknowledgment of external or objective authority so distinctly anti-Christian that the wonder is, that any intelligent man can combine the sentiment of Christianity and politics to the extent of trying to serve both systems. A reverence for God and a strict obedience to a civil government are no better preserved by submitting to an intervening proxy, particularly when it could be observed that the general character of mediating bodies is, not to recognize any authority superior to their own. Also when a political organization declares that God is unknown, no better inference could be drawn, than to observe such a declaration to mean that the organization was infallible. Any neglect to acknowledge God would reflect the same conclusion.

The application of politics to a civil government would be defended by any adherent of the system. It implies the unfitness of the people at large to comprehend immanent requirements. This involves the innate revelation of self-consciousness in conflict with external authority to enforce a submission to sub-re-

velation which established a deputy of communication between man and any government he is in duty bound to submit to after accepting its protective benefit. It is too dogmatic at the present time to defend a unity of civil government with the Spiritual. The two distinct conditions can only be connected by an ideal bridge capable of being extended to the limit of time and space. The real Truth that man has to submit to which does not involve the will, is revelation, an individual possibility exclusive of artificial, or any external authority which would embrace political despotism.

There is no better evidence of the disrespect for the direct relation between God and man than the political effort to cultivate a higher form of written language. No moralist, independent of any political alliance, can show that one form of written language is more moral than another without denying revelation proper to be the universal principle of all language. If the mere acquiring of a higher form of language makes a higher type of man, it does not effect any change in the infinite character of revelation. In thus pretending to elevate form above reality, it discloses the incongruity of man seeking to demonstrate that an intervening method devised by the will of man is necessary to convince a sentient being that he is self-conscious; a revelation in the absence of which it would make the external imparting of a relative form of revelation impossible.

With this fact in view of which no sentient being can be ignorant, the motive is clear in cultivating a higher form of written language, for the sole purpose of taking advantage of illiteracy, which is often called ignorance; but ignorance having no knowledge

of political despotism is a virtue in comparison to the most skilful literalist, who would defend a higher form of language to mislead the innocent. Because it can be accomplished is a weak excuse for pretending that society has no firmer foundation than the support of a language so difficult to obtain that it is practically secret. Secrecy is the very essence of a policy which practically betrays the confidence of the credulous, by parading a scheme which implies a belief that everybody can obtain a living without earning it. This mysterious influence of acquired skill was derived from the feeble efforts of the most primitive races, which shows distinctly the universal disposition of man to take whatever advantage of each other that could be obtained by secrecy. The policy of maintaining a scientific language is the present method of trying to be mysterious, and also mystifying a common inheritance to a clear title in a direct revelation, no less than the sense of feeling, which is a knowledge that no man has ever been able to prove he could impart to another.

A political system that could not defend itself as a necessity to the salvation of society could not attract supporters to maintain itself for any great length of time. It proves that the natural desire of man must be appealed to before patronage or attention can be obtained. It is not the quackish style of argument that establishes a confidence in political pretensions, but a universal desire for social relations of a harmonious character. It enables an eloquent idealist to present the most dire disaster if his suggestions are not followed to the letter; and what appears to be a defence of society, is more an agitation of a disturbing character than a necessity. That is, without the

desire for society the most eloquent defender of a mediating policy could not effect such desire.

After the Revolutionary war against the political despotism of England, the echo of the cannon had scarcely ceased to vibrate, when the political parasite swarmed upon the tender sprout of popular government; and the civil government has yet to be born that will be obliged to recognize popular opinion as the crowning glory of man's independence of a proxy to acknowledge God a universal right that depends upon freedom and courage. It is no argument in favor of an intermediate necessity because man is "dependent upon his environment" as Drummond puts it. The point is, what is man responsible for, or why a government, if man by reason of being dependent is forever doomed to be a prey to parasites? While any change is better than no change, for which the natural activity of man is accountable, yet there must have been some logical reason, or there would not have been any inception of a revolt against England merely to exchange one brood of parasites for another. If it had not been for the innate desire for freedom, the very essence of Christianity, there would not have been any war. In fact, no occasion for war would exist.

Political despotism, therefore, in whatever disguise, is the obstruction to human progress. Material progress is a delusion when more labor is wasted in trying to maintain useless obstruction to real progress, than would sustain the entire human race in all the necessities of life. Men who will fight for prospective freedom, will by the same rule labor for the support of themselves and also society. If only an animal instinct, it would be at least honest, in comparison to scientific stealing.

CHAPTER XXXII.

POPULAR OPINION.

PUBLIC opinion derives its principal strength from the prerogatives of the past. It appears to embrace popular opinion which is of more modern importance since the advent of America. Between the public utterance of human thought and silent meditation the scholasticism of the past shows no evidence of concern. The populace were considered to be consigned to submission by virtue of divine decree. This would be a natural conclusion of any class of people who also held that the power to enforce submission was directed by some invisible authority.

A careful study by an observer of what pertains to the popular distinction to what is public, would show there was a silent opinion from which the public are excluded. It would confound the subject to permit a public declaration to cover the entire popular thought by a vague assertion that popularity to be such would also be public. The sacredness of personal opinion is inseparable from revelation, since no form of phraseology can effect a system of thinking or speaking that is not derived from revelation. Whether general, special, or both, the persistency of private opinions, however numerous, is parallel to the privacy of the individual.

Public opinion expressed by scientific language is

just as dependent upon an audience as an individual is for the oxygen in the air. The audience is the populace from whom the public performers derive their stimulus of existence. This rivalry between nominalism and reality has furnished the base of discussion since the faculty of speech was first revealed to man. Stealing or abstract ideas will never become popular until public opinion can convince the entire aggregation of humanity that every person is a thief.

Public opinion, science, and political pretensions are dogmatically objective to subjective personality. From this inflexible situation it could be observed that the individual, subject including an aggregation of subjects in harmony, which would constitute popular opinion, would be equally as inflexible as external influences. That is, public opinion is objective to popular opinion which to be such properly is always subjective. When terms are used out of the ordinary custom, it should be observed that subjective defence against objective aggression, is an equal privilege with the aggressor to employ such terms as will make the comparative method of conveying thought equally as clear to the object addressed.

It is probable that less than one person in a thousand and even some holding college diplomas could give an unqualified analysis of scientific language. To cultivate its abstruseness can have only one purpose, to so classify society as to justify external authority over the inner man. This would discount any prospect of a popular government from ever becoming a reality, it would make a vote as useless as air, with no subject to inhale its virtue. Abstract sciences can never embrace the source of their own development,

such as revealed speech and the sentient ability to comprehend it. In connection with the revealed Truth it should not be neglected to observe that invention and discovery precede science, which has no tinge of reality except its subjective surroundings; as an independent object it has no logical existence.

Since popular government took root from the mere paper declaration of human equity, political intrigue against the infinite character of revelation or personal consciousness, supports science to confound a person's confidence in revealed existence. A man devoted to a single branch of science to effect a predetermined end, mistakes his select branch for a philosophical unity of all sciences which are inseparable from a dependence upon each other. The defence of any system or doctrine depending upon its aggregate support, patronizes the principle of public opinion with complete indifference to popular opinion. The words "public" and "popular" are used so interchangeably that public opinion, like a single branch of science, claims to be all the opinion there is.

Popular sovereignty was born in America, a mere figure of speech on paper; it had the effect to stimulate the ambition of the populace to an extent that no nation had ever witnessed before. A single vote expressed the power of a King. Yet this paper declaration of sovereignty had to be defended by a war eighty years after popular sovereignty was recognized by a despotic sovereign; since then a distinction between popular opinion and public opinion continues to be a subject in abeyance. Washington barely saved the new-born nation from establishing an American monarchy. Public opinion made all the noise which

so frightened John Adams who scarcely ever heard the noise of a cannon that he was convinced that anything so popular as individual sovereignty would be dangerous as a governing system. In case of war, however, it is a historical fact that the individual or populace were patronized to an extent that reflects the hypocrisy of public opinion during the period of peace. That is, when no service was needed from the populace they were consigned to a condition of ignominy by the minority, which practically represented public opinion as the ruling power of a Republic as much so as an absolute monarchy.

England was more generous to her colonies than its own Continental Congress, for the reason that she recognized an independence from monarchy minus a condition that the Congress representing the people would be equally generous. To enter deeply into the conduct of Continental Congress would present a subject distinct from popular opinion. It is only to the extent that it relates to the public and popular that the reference is made to such familiar history. Human imperfection is a weak apology for conduct equivalent to perjury. Men who signed a declaration of purpose recognizing human equity in perfect accord with Scripture could show no other reason for changing their minds than the opportunity to do it. A panegyric effusion of public opinion will never efface the stain upon a body of men for showing an indifference to a popular opinion that was only recognized by the discovery of the opportunity to ignore a populace after immediate service was no longer required. It was enough so far as the progress of America was concerned that popular opinion was so far enlightened.

ened as to realize how much more important it was than public sentiment that only rises to the surface like bubbles confined in the water.

The incongruity of a body of men disfranchising any portion of the populace from whom their own election was obtained, while they bowed to the humble acknowledgment of being "servants" to the people. By a coincident effect tacitly conformed to by the popular enthusiasm in the United colonies of America for the recognition of popular sovereignty by England, it was scarcely observed that their "servants would be more difficult to deal with than their previous master."

That silence gives consent was never better illustrated than when the Constitution of the United States was ratified by only one twentieth of the population being permitted to vote. It was the principle rather than the effect that concerns the present, for it is doubtless a matter of indifference to even popular opinion whether liberty was bestowed upon the Continental Congress or whether it bestowed liberty on the people. What is more important at present to consider is, that no form of government has ever existed in the past that did not have a definite authority for its existence. Thus if the United States is yet only a purpose as it was declared in opposition to England, the only foundation its legitimacy rests upon is public opinion. Such foundations have been extremely sandy in the past which made it imperative to acknowledge divine influence. As a directing influence God could not be a factor in conjunction with public opinion, in-as-much as public opinion would be the directing influence of the voter; in which case God would be eliminated from the individual as

far as a civil government was concerned. It would also follow that so-called popular suffrage is just as much a farce at present as when the United States Constitution was ratified.

To anticipate possible objections to an individual's opinion would reflect the same contempt for popular sovereignty as public opinion has continued to manifest since the formation of the present government.

Commercial interests were so diversified in the American colonies that the general personnel of their first Congress should be considered in connection with the circumstances. These circumstances are only referred to as a compitative method relating to the general principle of a civil government, and its co-ordinate existence with the invisible, which the agnostic and scientist seek to brush away by the fiat declaration—"unknowable." As an exhibition of conduct between man and man, Continental Congress has no equal by any previous body of men that the world had ever witnessed before. It certainly persisted in the sublime principle of human equity. Its precepts were a recognition of popular opinion while in practice it was found that public opinion, practically human selfishness, was an opponent that even England could not conquer at home.

The agnostic with his science, overlooks an important feature relative to the freedom of conduct. It has to be earned in face of opposition. It would be absurd to even consider a free will that entailed a responsibility for external influences. It reduces a so-called Republic to even more than a paradox when it assumes an authority over individual opinion when its declared purpose is to protect such opinion. Re-

duced to an ultimate conclusion, it would make revelation (experience) a mere subject of symbolism that any government could insist upon by its militant power to enforce its decree. That it really acts from theocratic precedent, while it also patronizes the support of the populace by a pretension that the populace is privileged, by a paper Constitution that is more remarkable for symbolism than the purpose to recognize any possibility of what must be termed natural intelligence (revealed), simply because no other term can express the kind of intelligence whether revealed or acquired. That this is the very point at issue which could be clear and simple to the natural man, it would be equally a blank to the conscientious man sincerely convicted by artificial acquirements.

This simple proposition could be readily explained by a scientific man affiliating with public opinion, for the natural man has been so long ignored for his deficiency in artificial acquirements, that illiteracy is symbolized as ignorance. It follows as an ultimate conclusion, if logos (speech) logic (pure thinking) has any virtue, that revelation is subordinate to acquirements; if art can transcend nature, making religion subjective to scientific theology, also the science of government (politics), the government in reality, would practically disfranchise the voter or destroy every effect of individual opinion. Latent virtue would be subjective to the conduct of man as a mere plaything. Also the form of speech (literal) would supersede itself. Besides literal revelation would defeat the advent of Christ, remarkable for the exemplification of Spiritual revelation; and in conclusion public opinion would reign supreme over popular

opinion, making human equity and Christian unity impossible, simply because public opinion is the enemy of popular opinion.

If mere words are properly subjective to conventionality, the practical force of public opinion will destroy any necessity for such a word as popular in so far as it relates to any system of government. Popular opinion was never recognized by public sentiment as a figure of speech even, until the occurrence of the pretentious efforts of the American colonies in defying monarchy and theocracy—the public opinion of the entire world. It was like David's combat with Goliath, and if this illustration was compared to the influence of public opinion upon popular opinion, it could be observed that public sentiment is an artificial effect in opposition to the natural and popular. It would also show as a mere allegorical figure that the natural cannot be overpowered by art. It would raise a question in defence of public opinion, why the populace, allowing they are supreme, submits to public sentiment? Simply because Nature, or God, does not permit of gathering fruit immediately the seed begins to sprout. If public opinion wins in America over the latent virtue of popular opinion it will be its first victory since letters were invented. Opinions are prior to letters which are the weapons of objective influence, seductive, however, in comparison to natural revelation and individual experience, from which source popular opinion is developed from the inner out, but never from external authority, notwithstanding public sentiment to the contrary.

The accommodating character of symbols gives a superficial advantage of art over Nature. Whether it

is superficial and also an ideal delusion it may or may not be satisfactorily proved by accommodating words, that it involves opinions affirmative and negative is the point at issue.

It is very ambiguous to speak of an honest man or a dishonest man. It is only permitted by custom, for man is the glory of God entirely distinct from the relative conduct of man in communication with each other. God considered as supreme energy, requires no assistance from an individual who has no respect for the counterpart of his own image. The unit of humanity is not complete until he comprehends the sublime principle of the diversity of opinions. The man who looks down upon the primitive opinions of those he elects as inferiors, will only echo the opinions of those he considers above him. It would be too vague a proposition to consider whether a man looking up for opinions to bestow upon those he looks down upon, has a clear comprehension of a real opinion or not. A real thought is a revelation in opposition to the pictorial formula of communication. It requires very little study to observe that revelation is from God direct, while indirectly it is figuratively transmitted. Thus to choose the acquired as a guiding principle would require some additional revelation before a real opinion could be comprehended.

An opinion is usually considered as an acquired idea. It becomes extremely vague when its relation to revelation is considered, providing, however, that revelation is also treated as an acquirement. Regardless of what word is used to symbolize a fact or an opinion, man is prior to what he acquires, hence this priority cannot be destroyed by the mere defining of

words, such as revelation, experience, conception, etc.

It presents a spontaneous fact of an intrinsic character that the word "acquired" does not meet, because, to acquire, implies something externally imparted, while the word revelation relates more definitely to the power of conception, which could properly be observed as existing before conception could be possible. Hence an opinion is the subject of choice between internal revelation or external acquirement. Its application to the privilege of voting is important, for it must be exercised from either external influence or internal revelation. Now the probability (approximative) is a hundred to one that popular opinion in meditative silence is superior to any effort of public opinion to mold it to a condition of submission to external authority. Intelligence is either revealed (natural) or acquired (artificial). It would be an exploit of wisdom for a scientific man of an inquiring turn of mind to determine how long it will take public opinion to completely subdue popular opinion.

CHAPTER XXXIII.

THE COLORED RACE.

A SINCERE inquirer for the Truth would not exclude anything that presented itself as an object of observation. Science has not entire jurisdiction over the realm of infinitude. It is confined to abstractions and finite conditions. It could not be a reasonable object of abstraction unless all its branches could be enclosed in a philosophical whole. That is to say, an abstraction could not be more than the whole from which it is abstracted. To defend an abstract position on the ground that it is the highest development of Knowledge to the extent of excluding a knowledge of God presents an impossibility of any fulfillment of Scripture.

There is nothing connected with human conduct more important than to know what is true; and a civilized regard for the word know is to recognize that to know is the Truth, the only method known by which the truth can be known. The Truth in connection with the race problem demands in common courtesy a study of what the colored man has to say in his own defence. This can only be done consistently by waiving any predetermined convictions relating to external authority over innate conceptions (revelation). No question can be put to a colored man more pertinent than to ask him: Do you know God? The

best proof is to ask him without qualifications. It is a practical observation that if he answers directly he will say, yes. However diverse the circumstances it is always the same answer; it therefore excludes any preconcerted action. What does it signify? It refutes any scientific effort to demonstrate that God is "unknown." To enter into particulars involving an ultimate proof it would exhaust space and time. It is sufficient for the present purpose, to observe that a free man so recognized legally (externally) and also Spiritually (internally) has a self-conscious right to declare what he knows. For an external object in the image of a man, to declare it was evidence without proof it would reflect the universal dispute between man and man.

There is such an impassable difference between man's relation with God and his conduct in relation to external influences that dogmatic doctrines spring up like weeds to choke civilization. If external authority could predominate over conception there would be nothing for science to seek, or theology to regenerate. When a person insists upon proof in opposition to an individual declaration that he knows God, it would necessitate some rule by which a demand for proof was based upon. It would present a state of equity since a person could be as reasonably called upon to prove the rule, or from what prompting of thought he should demand proof of a personal declaration from the person making the declaration. If a man does not know what the word "God" signifies without external influence he would be equally blind to any influence that depended upon some innate faculty of conception. Hence if the proof depended upon

some rule of conduct involving obedience to external influence, it would be absurd to demand a proof of external influence over which the subject had no authority.

To make it still plainer, no person could be justly held responsible for a declaration and also obliged to be obedient to an external rule formulated by some authority whether subjective or objective. To recognize the principle of authority when subjective obedience is involved, the external intrudes upon the principle of private judgment. The aggressor would in reason be obliged to prove by what authority he could either make or adopt rules to regulate the conduct of those he would not recognize to be a party to the forming of them.

The real question, by inference, for the Truth is not involved in a finite demand for proof, is whether God or any infinite directing influence exists objectively distinct from the subjective, or external authority over internal conception. The proportion of colored in the entire human race is about three-quarters to one-quarter white. It has no significance beyond the observation that the preponderance of weight and numbers individually would make the declaration, "yes" largely predominate over a negative knowledge of God. To quibble about symbols, would betray a person's lack of intelligence either natural or acquired, for speech, thought, and reason were, and are, prior to any formula of literal communication. Therefore, if a person did not understand a question he would more naturally say so, that to answer, yes, to a question he did not understand.

The mere matter of numbers does not prove the re-

lation between external influence and internal conception, since to know must be the Truth irrespective of what is known. If a white man or a colored man declares that he knows, it is of the first importance, compared to what he knows, for when a man knows, it signifies something known. To know therefore, must either be God, or the external pretension of an objective God distinct from the individual conception of knowing is more ideal than real. To view this sacred relation between God and man, exclusively from any dogmatic effort to confine the knowledge of God to literal transmission, there is no better opportunity than what the 10,000,000 colored people present in the United States. No such body of people were ever permitted to exercise religious liberty completely divorced from State influence. Even its indirect relation derived from secular education is in no sense directed by state supervision. Again, the most practical method of obtaining facts, is to confer with the colored people directly and learn what they claim to know about it. The effort of white people to supervise the development of the colored race is a vain pretension to disguise the real purpose, which is to hold them in a state of subjugation to the white people.

The reason the negro was originally enslaved, was because he had no knowledge of the artificial methods of defence. The same situation, equally applies to the white race. Artificial intelligence has always been and is now the oppressor of the natural. It reflects an abnormal condition of a student to be so strictly confined to a rule in studying the conduct of natural man, for the lowest type of humanity must

be included in what the symbols "God" and "man" relate to. According to political rules the real essence of what pertains to God and man could not possibly be considered with a just regard for a square deal or respect for pure equity. If a person insists upon the external imparting of morality including a knowledge of God, he treats the universal principle of private judgment with contempt. Because such a person would be obliged to exemplify the natural right of private judgment, and to deny the same right to others, with no other authority but a political rule or conventional custom; it would be a display of egotism, that in comparison, a natural man of the lowest order would be altruistic. That is to say, if the effort to maintain objective authority is to obtain subjective obedience, the real purpose destroys any good purpose that might be apparent on the surface.

Good and evil are confounded with external influence which is extremely misleading since the principle of imitation is so accommodating to people indifferent to their own ability, while resting contented to have their thinking done for them or satisfied with what is really made. Since it is generally admitted that the influence of evil is more attractive than goodness, it should in justice to the negro be observed that the virtue of direct knowledge is more representative of goodness than external influence in which evil predominates. The negro is subject to the example of the white people, and admitting he is the lower type of humanity he would be more likely to imitate the whites than presume to set them an example. Yet strange to say, an unprejudiced person might readily observe many characteristics of the negro that the

whites could emulate with no sacrifice of moral conduct. The negro is not aggressive, also slow to anger, which could be attributed to lack of courage, the principal reason why he was so readily enslaved in striking contrast with the American Indians, who committed suicide before they would submit to the white man. In the absence of responsibility even the white race is not remarkable for thrift, and it is not strange that continual oppression will promote indolence. The main question, however, is the relation of the negro to God, and the fact that no legal restraint is exercised over his religious disposition; it presents a situation of a semi-civilized character that has no parallel in history. It is a reproof to the caste system of society that reflects the virtue of natural religion in contrast with a so-called revealed religion which would also be embraced in the natural, except for the polity of institutions trying to maintain the false sentiment of the object over the subject.

It is extremely popular to maintain the sentiment of external supervision over introspection; for that reason, to recognize a direct knowledge of God, it would admit of a universal equity of humanity in discord with cupidity which is more evident in the so-called cultured, than in the credulous character of the negro. According to Sully, who is a radical psychologist: "To apprehend the sentiment and convictions of an ancient Roman or of an uncivilized African is a very delicate operation." So delicate, in fact, that the private relation between individual man and God has never been touched by either science or art. Because credulity has always been the prey of cupidity it does not prove it is right, any more than the

science of robbery which is equally as ancient and durable. There is not room enough in the boundary of any nation or institution to maintain a dual form of government, one form by declaration and the opposite by practice. For instance: To recognize the individual private judgment, including the freedom of religion, and also maintain, in sentiment at least, a political power "behind the throne" that practically reduces every voter to a condition of subjugation, in perfect accord with Sully's sentiments. Utterly contrary, however, to the teachings of Christ.

A common remark applied subjectively to an object addressed, possibly a negro. "Freedom is not license": but to recognize that man has a clear title to freedom direct from God, it would be a nonentity and absurd for a man objectively to declare that Spiritual freedom was only bestowed on condition that it was endorsed by external authority. Hence if God has not the power to reveal Himself without being subjective to some objective licensing of an overruling character, it would present an anomaly that would confound any language that science or art could establish.

The threadbare excuse for the necessity of external influence with authority to counteract the evil disposition supposed to be inherent, is being rapidly exposed by the colored man. The principle of governing the colored people in the United States is based upon the fear of the white man. It is doubtless a salutary condition for the redemption of anyone who defies punishment against the culmination of evil for material gratification. The colored man is becoming familiar with these axioms of conduct, and the very ef-

fort to keep the negro in subjective obedience is resulting adversely, for it stimulates an ambition for improvement and self-reliance. By giving attention to the negro in his own defence one can learn more in one day than reading literature for a year upon the subject. The generality, against any improvement of either white or colored. That is to say, it is more profitable to conserve cupidity than to enlighten credulity.

The colored people are being educated regardless of the opposition of the whites. Besides, they are more observing than published reports give them credit. They realize their advantage, and what appears to be indifference, is in reality a habit of reticence inherited from the influence of slavery. They know they are free, and the teachers of their own race are united in counseling amity toward the whites; but their special interest in history is very noticeable, showing a retentative memory that no race excels. It is remarkably conspicuous that the colored man feels no obligation toward the whites at large for freedom. They refuse to be considered wards of the white man. Thus the present situation is unique, for no people in the world understand the nature of freedom better than they do. They know the whites are powerless to dictate their religion or education, having no legal method of enforcing it. This constitutes a sentiment of vanity in the jealous observation of the political faction of the whites supported by the conventionality of society.

The malicious literature that is hurled at them they read with a smile of benevolence toward the whites, for they are well informed of the immoral conduct of

the whites. Their efforts may appear presumptive and extremely ideal, but they no sooner commence to read than they attempt, at least, according to what primitive means they have at hand to shun the example of the whites. This is purely the effect of what natural freedom reveals. However slow their progress may be, they certainly show by their own declaration that they trust God more fully than they do any proffered assistance of the whites. The temptation to follow the conventionall example of the whites is to them the equal privilege of freedom, which their keen sensitiveness to being treated as inferiors attest. It is of slight importance to them what public opinion represents in regard to their social and political standing, for they are clannish in a marked degree, seeking to shun the whites rather than intrude upon them. The few exceptions are greedily grasped for political effect, which stimulates their exclusiveness, more to their benefit than their injury. They present a parallel to the Israelites' trust in God while fleeing from oppression.

The real fact is, the colored people of the United States present a rebuke to the scientific folly of modernism, in opposition to natural virtue, and natural education as opposed to the artificial, and the external effort to transcend revelation by scientific agnosticism. They will abridge every attempt to deprive them of the freedom of religion and education, of which they are never tired of asserting. With the vast territory of the South for the colored people to exploit their faith and hope, with even charity for the whites, they are becoming too formidable to be imposed upon. The better part of valor, therefore,

would be to let them alone. To encourage them will be less dangerous than to pursue a course of misrepresentation that they know to be false. If this is a "white man's government," it would be well to verify it by example, for the whole world is becoming Christianized every day.

It is no less important to observe that science and art are abstract effects that in the light of reason can never transcend the source from which they were abstracted. The principle embraces the psychological effort to show that external tuition predominates over revealed intuition which does not accord with human equity. The political misrepresentation of what revelation means, also confounds the relation of artificial education to the natural. If Nature is not perfect, Art has never been able to prove anything else to be more perfect. Revelation is a spontaneous effect that should never be confounded with acquirements. All the evidence necessary is to know it by introspection, (to use a scientific term). Human conduct is a finite condition over which the infinite has no directing influence by reason of the privilege of the will to choose between good and evil. It also presents a reason why external authority is constantly trying to predominate over the power of God.

CHAPTER XXXIV.

IDEAL SPECULATION.

THE ideal is natural reality. In the absence of a sacrifice or a yielding disposition, progress would be chained to conventional orthodoxy. Progress must break these chains as a fugitive from slavery, because Nature insists upon human activity; not in predetermined lines, which would be parallel to passive sterility. Hence the fugitive fleeing from slavery, or the inventor must in both cases defy external opposition, for that is the task he undertakes to perform. That such a task is prompted by spontaneous revelation, history stands sponsor.

Science steals from the natural to foster cupidity, since whatever is acquired, without a corresponding exchange of value, is stealing. It should be observed, tentatively if necessary, that the word "revelation" is not considered in this writing to relate to an acquirement, or gift, for the reason stated, that science steals from the natural to foster cupidity; and Nature is a myth if it does not embrace ideal thought and revelation in an inseparable oneness. The ideal cannot be acquired any more than the rose can acquire its fragrance. There is no literal authority for revelation, for the reason that it is identical with God. Hence when an incarnate being knows he is in communion with God, his only obligation is to God rather than

to any interposing demand for authority from a finite being representing another counterpart of incarnate being. Finite being, by reason of incarnation, and infinite by reason of knowing it (spontaneous revelation). For one person to require an authority of another who declares he knows, would be an assertion of superiority, an extreme egoism, that human equity in the sight of God could never submit to conscientiously however convenient it might be to do so externally.

In the sense that ideal speculation is a privilege of individual revelation, it is up to rational common sense to show why one person can employ his ideal faculty to dispute the existence of a like faculty in another. To admit that man is only an agent, or an instrument of God, is both rational and reasonable; but to declare that man is bound to acknowledge a sub-agent is absurd. The exceptions would be an overpowering cupidity derived from external influences; reflecting an abnormal physical state or the non-recognition of revelation in accord with introspection. To consider revelation as acquired by transmission, an unquestionable privilege of reflex action whether willful or unconscious, the point is, man knows. That is to say, ideal conception in the form of desire precedes the external possibility of transmission.

It follows by reason of the natural privilege of ideal speculation, that revelation or whatever reflects a knowledge of God's presence, is not transmutable except by the mediating influence of love, when the correspondence of subject and object become a perfect one in relation to the private character of direct

revelation. Hence the immutability of God can only be known by the ideal faculty of co-existence. What confounds this simple principle is the scientific effort supported by political intrigue, the declared purpose of which is the protection of society. The real purpose, also founded upon the ideal authority of revelation directed by the will, is to encourage cupidity as the means of sustaining a class division of society. Timidity is cultivated to a state of fear when it is appealed to by scientific vagaries that the populace are only waiting an opportunity of resentment. To recognize that the relation of God to man is immutable and strictly individual, would necessitate the recognition of any benighted person often more sinned against than sinning.

The effort to compromise the difference between good and evil has always resulted in favor of cupidity, because the principle of sacrifice introduced by ancient religions reversed the moral obligation naturally revealed, making the sacrifice follow the gratification of the desire, instead of recognizing the moral virtue of sacrificing the desire itself. This principle relates to the immutable character of God which to be such it must include natural order. To confound order with law would mislead the natural effect of spontaneous revelation, for law is promulgated by art—finite—while order suggests the immutable infinite, establishing an ideal difference between nature and art.

It follows in the order of observation, that revelation is natural; and since it could also be claimed that it is natural to be artificial, it would not effect the opposite characters of Nature and Art. Otherwise the two symbols could be embraced in one definition.

Hence to observe that Nature partakes of the immutable regularity of God, art is delegated to the finite conduct of man including all the scientific efforts to apologize for cupidity. In the absence of a complete recognition that Nature precedes art, one follows art in ungrateful contempt for its own source, from which the privilege is possible (freedom of choice between good and evil).

The choice, therefore, between spontaneous revelation (natural) and its external transmission (art) presents either freedom or subjugation according as one elects for himself. No person could be in accord with God abstractly for He must be recognized as a whole. Thus science and art being abstracts can never establish an external authority over the direct relation between each unit of personality, it being a private institution that no development of art can possibly supersede. To know, is positive regardless of the artificial quibbling with indefinite words; it makes no difference to the principle of revelation whether a person insisted upon believing knowledge to be externally acquired or spontaneously revealed in the form of an ideal conception. It is only the credulous that can be trained artificially to believe he acquired his knowledge from external influence rather than from natural cognition. It could be possible for two persons to have the same ideal conviction of the knowledge of God and yet contend to a state of anger over literal transmission opposed to the natural. Simply the difference between Nature and art, while the principle of knowledge was not effected a particle. Hence the cupidity of man is more concerned in the profit of transmitting knowledge than the frank acknowledgment.

ment of the private and also immutable relation between God and man.

Doctrines and political systems are as dependent upon followers as a bonfire is upon fuel to consume. It is idle discussion to defend the principle of external transmission of either knowledge or revelation by literal or artificial means exclusively. Such an argument will not stand in the presence of pure reason or logic. There are a thousand reasons in opposition to a single tentative thralldom of imparting knowledge by external influence. Artificial education can be as dogmatic as political religion. Science is patronized as opposed to theology, simply to maintain an external authority over the populace. If the purpose was to benefit the people it would not be so strenuously held to, that both knowledge and revelation depended upon the external influence of artificial letters. A doctrine or scientific system would not destroy their own eagerness for support by teaching a non-dependence upon them and also declare publicly that to teach a person to be natural was impossible; while to teach a person to be unnatural was the exclusive object of artificial education. Hence as a principle distinct from any particular belief, artificial religion (paganism) is identical with artificial education (modernism). To quibble about what pertains to the natural, it could be observed if God is not natural and also unknown to art, there is no alternative between the natural and artificial. The individual knowledge of God would be the only means by which God could be known. A logical evidence if not conclusive is that God and knowledge both are revealed to the individual exclusive of any external influence of an artificial character.

Pure theology untainted with politics or science, to be consistent with its relation with God, it should be a clean principle, for science relates to things made of a finite character. The recognition of God is in no sense dependent upon science, political decree or artificial transmission. To recognize God is to know, a freedom that is not dependent on permission or politico-scientific license. The individual knowledge of God could not depend upon convincing another before the knowledge could be confounded. For this reason politics, doctrines, and arbitrary institutions considered as establishing codes of law, are always external to the principle of the private communion with God.

The man of principle is sublime when the word "principle" is not scientifically mounted on a swivel to accommodate cupidity, and external authority over internal reality. The mystery man of science claiming for his system that it represents the "highest development of knowledge" assumes to be the embodiment of ideal acquirements, for to admit that ideals were a common inheritance naturally revealed to the human race, his burden of cupidity excludes any respect for the natural and original. His predetermined end in view, is to elevate the artificial by a scientific prostitution of Nature. Thus Nature is literally vulgarized to accommodate cupidity. Scientific theology has more regard for cupidity than the clear manifestation of God in whatever can be justly termed natural. To establish a rigid etymology of words by state authority, viewed from a standpoint of compulsory education, can have no other object than the maintaining of external authority, for the teaching of

a child to think is absurd, however sincere a person may be in believing it. It is equivalent to a declaration of judgment against the possibility of natural man having a knowledge of God, because he was ignorant of the decalogue. Also to maintain a justification of external authority over natural cognition a child is taught he is "vulgar" until he submits to external influences and discards all his ideal dreams suggested by natural surroundings. Not to recognize that a child has ideal conceptions of God previous to any knowledge of letters, is irreverent to God if not an irreparable injury to the child. Besides it would so verify the natural principle of ideal speculation that one could observe that evil conduct was due to external influences, only to be corrected by the sense of freedom, that even the language of the rose exhibits to the tender sensibilities of a child. No branch of science will ever become the "higher development of knowledge" by seeking to hide Nature from view with an artificial veil.

Science is like a sponge that absorbs natural events immediately they occur, and in connection with such fictitious sciences as psychology, biology, philology, etymology, etc., are so arranged as to support each other in opposition to spontaneous revelation. Nature had to be literally degraded by the ideal faculty of the mind, a universal principle simply to give the appearance that God bestowed the privilege of art upon man a common inheritance, for the sole purpose of presiding over Nature. The fact that science is as ignorant of knowledge as dead matter, shows its pretension of developing something of which it has no knowledge. The mystery man is getting out of date.

for the individual knowledge of God delegates science to the physical and artificial where it belongs. Also the finite character of all the sciences excludes them from the infinite.

Plato demonstrated the Divine ability of man to construct ideal thoughts from the inner conception. His writings would not indicate that he craved the honor of being "the father of idealism," for he plainly shows that ideals are the very essence of knowledge, beauty, virtue, etc., being spontaneous conceptions, no less than God, by reason of their being unteachable and much less transferable. That he failed to reconcile politics with religion was to his credit. To contend against his surroundings immediately after the murder of Socrates, without the exercise of diplomacy, would have been suicide. His writings were not comprehended by men entirely devoted to politics. It was a thousand years after he was dead that his writings were discovered to be immortal. Immortal by reason of his efforts, distinctly visible to portraying ideal thought as a spontaneous revelation in perfect accord with Socrates. The point is, that ideals are not products, for no art or conduct of man can effect a spontaneous revelation which to be such is God, or man is an accident and God a product of science.

Aristotle was a great accommodation to the political world by consigning ideals to mystery which the study of physics was the only method by which knowledge was possible. It was a stroke of diplomacy extremely flattering to the supreme authority of the State over religion and morals. Whatever he may have thought of spontaneous conceptions, he held

them to be an effect of the physical to the same extent that the physical State was the supreme law of human conduct. His experience of the necessity of a government, was confined to the condition of Greek states, for that reason no ideal dream of popular sovereignty could have occupied his mind. He rendered a great assistance to physical science as a political measure of external authority over the Spiritual; the effects of which are visible at the present time in secular learning. If Aristotle ever said that the unit of humanity was the essence of knowledge, also that pure energy was God, it was less flattering to his political patronage than the average politician of his day could comprehend.

Pure energy presents the exact difference between what is physical and visible, and that which can only be known by spontaneous conceptions (revelation). It also confines the science of mind and soul to empirical consciousness. Hence if ideal imagination can study an external soul, it must be relative to personal experience of the physical observation of which ideal speculation is the most prominent factor. Considering energy equally as invisible as God (spontaneous revelation excepted) it would be just as absurd to acknowledge the existence of two Gods as to declare there were two energies, mental and physical, as commonly accepted. It is a great accommodation in support of external authority to sustain a plurality of energies. Ideal speculation from an empirical standpoint can in connection with spontaneous revelation not only claim but know there is only one energy identical with God and knowledge.

The psychologist must accept one of two positions,

whether spontaneous revelation commands the conduct of individual man, or its reflex, in the form of transmission from one man to another. Practically a decision between Spiritual and civil authority. To deny the omnipotence of God, and also maintain a reflex revelation, is on the face of such a condition a perfect contradiction. If both forms are necessary to make a complete whole, one must be over the other or in reality only one exists.

If God is everything except the conduct of man, it would be of little consequence what symbol shall be used to express Him allowing it is recognized as relating to perfection. If energy is dependent upon heat, it is only borrowed to be returned again by the activity of energy. To know God as a result of this energy, it can be no less than God. Hence physical strength directed by the will relates to the conduct of man distinct from God in the sense that God is the power or energy by which the physical motion of man is possible. If there is a physical energy and also a mental energy, as science has tried to prove since Aristotle, in order to complete such a psychological paradox, it would be necessary to believe in a dual character of God, one subjective and the other objective, which makes physical energy, or live matter false, allowing it to be a political accommodation.

CHAPTER XXXV.

THE FREEDOM OF THE PRESS.

NATURAL freedom must be either perfect, or its imperfectness would destroy the intrinsic necessity by which it was entitled to be called freedom. The principle of intrinsic freedom does not always include sufficient courage to admit it. The most important feature of natural freedom is to know God, since the entire literature of the world has not proved He is unknown. What does science mean by trying to defend its position that God is unknown? Does it require literal culture to discover that God is unknown, when an illiterate person knows enough to declare the affirmative? Would an object display such ignorance as to declare to a subject that he was mistaken in his knowledge of God?

In view of the freedom of the press it would be simple honesty to recognize the individual freedom to know God without external information. Individual freedom preceded the freedom of the press. If a person knows God, his sincerity can readily be tested, by observing his indifference to external objection, for whatever a person knows it would be a severe incongruity for the same person to also display a doubt about it. That is to say, to know is positive no less than spontaneous revelation; in opposition to artificial negation, it is as light to darkness. The limit of

literature is to present an artificial record of man's conduct in relation to material things. Publications of every character are objects of adversity toward each other, but no sooner do they obtain prosperity than they appear to forget the source of their greatness. To obtain patronage in their primary state they will emulate a new religion or any political reform that promises to elevate the human race to an artificial paradise. Prosperity is the fundamental principle of tyranny, and a publication will obtain a large audience by attracting the attention of the populace with pictures of distress and misery. The evidence that cupidity controls the motive is when the publication becomes subsidized for the purpose of betraying its patrons; reversing the precept of personal liberty to the practice of external authority, supplemented by a deification of rulers, or an exalted equivalent.

It is this perfidy of publications parallel to so-called institutional freedom that preys like vultures upon ignorance and credulity. Freedom, therefore, maintained by the support of numbers is a law to itself and when voiced by a publication, it becomes common for a newspaper to declare, "we mould public opinion." If honesty is a moral virtue, it would be difficult to explain how an aggregation of individuals constitute a freedom of which individual conduct of a like character could be held in contempt. The freedom of the press (an unquestioned privilege) is a self-appointed judiciary in proportion to its numerical support. It is as defiant and aggressive as a militant government toward any practice of individual freedom. It was common fifty years after the United

States was recognized as an independent nation to thank God for personal freedom. It is remarkable at present for publications to declare that "freedom is not license"; and the prayers of thankfulness for "institutional liberty" is the present style of rendering thanks to God. Can numbers give such a moral tone to vice to the extent of bewildering the grace of God, in contrast to an individual partition? If freedom only applies to the physical force of numbers to determine an individual license, or to what extent the individual was permitted to exercise the blessing of freedom, the only use of the word license would be a meaningless figure of speech.

The danger to society could be apprehended more intelligently if the same effort was made to reform society, as what is put forth to deprive the individual of his Spiritual freedom, by imposing upon his credulity until supple obedience to external authority would be an unqualified success. The vilifying character of publications that derived their freedom from the initiative of individual freedom, is self-evident proof of the ungrateful attitude toward the Spiritual character of human equity—the fundamental principle of American independence.

The common people are becoming too intelligent to be subjugated by the mere duplicating of ancient methods. To some extent European diplomacy will be effective by encouraging factional differences to overcome the united action of the majority, but some issue will unexpectedly spring up similar to the colored slaves running away from a political perfidy of trying to maintain a nation founded upon the declaration of human equity while in practice slavery was

justified by all the publications devoted to so-called social protection. Yet society survived the shock, wiser, if not much improved. The influence of the press will grow weaker in proportion to its growth in agnostics, and the fallacy of scientific supremacy. Professors are flooding the United States from the military camps of Europe seeking a more profitable field for their acquired talents.

It is often remarked in defence of external authority, that one hundred men know more than one man. This only covers the principle of quantity confined to mathematics. It has no connection whatever with the personal communion with God. An aggregation of people great or small in correspondence with God does not effect the individual knowledge of God by reason of being a unit of association. The principle of reflexion could be observed to account for congregation of parts united by a common thought in an harmonious whole. Also a group of people would be no less in correspondence by reason of external influence. Knowledge would be no less an infinite entity by reason of the human faculty of transmitting knowledge by relative signs and symbols. A strict believer in external authority would be encouraged by an aggregation of persons of a like belief. It is proved by the declaration of an agnostic while he exemplifies an actual communion with God identical with knowledge as an intrinsic entity. What the agnostic really disputes is an objective God directing the conduct of individual man.

Publications patronize followers in like manner to any organization seeking the aggregation of numbers. It follows that a solitary individual refusing to be co-

erced by the external influence of ridicule, would be called stubborn or obstinate. It equally applies to an individual opinion yet it represents the very essence of freedom of the press often proclaims itself to be independent; yet it guards with the greatest care the external supervision over individual freedom. This principle should not be confounded with politics and a duty of obedience to civil authority. It relates to the freedom of conscience.

Publications, institutions, the science of etymology, and conventionality are all opposed to individualism; yet strange to say, good is just as dependent upon individuality as evil. The point would be, to what extent is goodness enhanced in contention against evil? Society is just as natural as birth, which immediately involves two individuals. The relation of man to man, and the relation of one man to the many, presents a universal feature that is not subjective to artificial objectiveness. To consider freedom as a principle of equity it is no less individual than collective. The aggregation of numbers, however, can show no just reason why they are entitled to determine the principle of freedom to the extent of exercising it, in dictating its limitation applied to the individual. History and the present social practice presents a strong evidence. Except for the virtue of human conduct revealed direct to the individual, collective adversity to the freedom of the individual would make human society, of any character, impossible. It is not the mere opinion of one person, but from reasonable deductions by which no other conclusions could be reached.

Government reflects the universal desire for the protection of personal freedom, but the necessary offi-

cials to administer the affairs of state assume to be the government. A subsidized press, maintained by commercial monopoly and encouraged by the cupidity of government officials is what a Republic has to contend with. The world would be a passive absurdity if there were no obstacles to be overcome; but when external influence, including a free press, apologizes for evil by reason of its necessity, it should observe that the progress of the individual was just as dependent upon the conception of evil (experience) as the freedom of the press, or collective groups which the average publication is continually apologizing for. That is, the evil conduct of a single individual disturbs the entire press of a nation, which calls attention to a greater vigilance for fear society and institutional freedom will be menaced by the single individual, if collective strength sacrificed enough of its cultivated cupidity to consider the relation of man to God, over which collective strength has no jurisdiction. It follows that society will be rewarded or punished in proportion to its good or evil conduct, in like manner as the individual. The difference, therefore, between the physical strength of numbers, and the apparent helplessness of the individual, is the direct communion with God, so exclusively individual since one has only to recognize the fact, that artificial formula supported by the strength of numbers is powerless to conquer a single individual. The individual has nothing to complain of prior to experience, for that reason a person of greater experience is acting the part of an imposter when he adds to his own natural advantages by an abstraction from the credulity of natural virtue.

The published apologies for imposing upon the credulous for the avowed purpose of improving the crudity of the illiterate, is too vague for an illiterate person to offer the least defence. Once the illiterate person's confidence is betrayed he becomes less credulous and more subjective to cupidity, when intricate forms of illustration can only be met by an equity of understanding in artificial duplicity. Scholastic attainments do not exempt a person from ignorance equally as gross as natural illiteracy, since publications are ample evidence. It is an equity of ignorance that gives the scientist and theologian an opportunity to exploit, each his own apology for the example of the scholastic learned. It presents a stage which cannot be excluded from common observation. Artificial instruction is scarcely a circumstance to the effect of example upon the silent observer. Even the newspaper claiming to mould popular opinions is an example of ignorance from which the most abject human being is morally exempt. That is, a person who uses his ability or position to vilify another, does not present an example for compulsory emulation which can be readily shunned by a person of much less artificial ability.

The moral distinction between the natural and artificial is parallel to the inviolate identity of God and man, with the form of communication between man and man. That is, whatever can be conceived as inviolate, call it Nature, God, Knowledge or revelation, is infinite, in distinction from the artificial, which by the example of the freedom of the press to villify personal freedom exhibits its violable character opposed to the infinite. Not to recognize the distinction be-

tween reality and formality is an implied effort to elevate art in authority over natural revelation. No greater irreverence to God could be delineated. If the relation of man to God is not inviolate, it always presents a better record of conduct, than the artificial effect, continually apologizing for cupidity as a necessary protection against the danger of individual credulity.

A publication is an artificial product just as dependent upon revelation as the individual is upon the action of his heart. The effort to supervise the conduct of man by an artificial remoulding of direct revelation, is the most perfect exhibition of egoism that revealed conception can possibly perceive. The impersonal use of the pronoun "we" implies what "we think." Leaving the privilege of custom as a flimsy shield to hide behind, the phraseology, "we think," implies that none other but "we" are sufficiently capacitated to think until becoming externally informed of what to think. Hence the effort to display artificial formula as above the natural, is an external effort to display enough altruism to hide the egoism which prompts the effort. It is not amiss to observe the absolute necessity of some degree of experience before ideal expansion can be extended. After thoroughly subscribing to reflex thought the admiration of form in distinction to reality can be cultivated to a prodigious extent, when the affectation of naturalness and simple manners can be so wonderfully exhibited that a subject becomes artificially inflated reflecting the shadow of reality mistaken for the real.

Publications seek to hide their devotion to cupidity by a pretence of benefiting the populace in the strug-

gle for obtaining the most for the least exertion. The recognition of direct revelation is first in order, and the absence of such recognition by publications distinctly betray their purpose, which is to profit by the ideal portraiture of expectations so extravagantly illustrated as to make the reality absurd. An unintentional service is thus being rendered by the very extravagance portrayed. It proves cupidity to be the prime motive, for it is unreasonable to maintain a fictitious expectation which would, if real, destroy the support that sustains the fiction. Direct revelation becomes more attractive in proportion as external influences became more authoritative in its demand for obedience. Revelation is the only real protection the individual has against the ambiguity of words compiled into literature for the purpose of supporting objective or external authority. The very character of revelation always preceding any literal form of conveyance, excludes any external authority from ever obtaining complete control over the individual person.

To what extent the individual recognizes his clear title to commune with God irrespective of external dictation, is beyond the freedom of the press, or in other words, personal freedom predominates over institutional freedom as much so as a subject or object, allowing both to be sentient, predominates over their shadow. The Truth is not dependent upon its effect for support. The failure to recognize this simple principle is not detrimental to the Truth, but uncomfortably so to the person who defies it.

The press would not be free if it did not have the right of choice between good and evil, but to declare a publication to be good by virtue of its supporting

numbers it has to contend against individual freedom representing the same choice. In either case the extension of freedom to a privilege of inflicting an injury upon others is foreign to the spontaneous character of revelation, which includes a punishment equally as private as the revelation. Freedom also includes a privilege of contract, an accommodation for those who lack the courage to defy the vilifications for which publications are paid to perform. In every case credulity is the support of cupidity against which, to contend successfully, moral courage is the only dependence; if not included in direct revelation it cannot be obtained from external influences.

CHAPTER XXXVI.

MORAL COURAGE.

To maintain a principle of consciousness against the opposition of countless numbers is the only test by which moral courage could be exemplified. As an ideal principle it can only be treated objectively reflective of the possibility of a perfect man. It is a conspicuous circumstance that a person admits his own lack of courage by constantly reiterating an unqualified dependence of man as a subject upon man as an object. To establish this principle man has developed a remarkable sagacity, yet in the absence of moral courage he not only destroys the effect, when attempting to prescribe a method of conduct, but destroys himself by the influence of his own perfidy.

Courage as an indifference to danger is quite distinct from morality. It can be stimulated by external influences; therefore to comprehend moral courage it must be recognized in the light of private judgment distinct from external influences. The sentiment prevails to a great extent that a state of dependence must be thoroughly inculcated into the mind of youth to establish a strict obedience to external authority. It has an immoral effect by reason of substituting artificial rule in opposition to spontaneous revelation. To dispute one external principle for the purpose of supplying another would not exclude the

general principle of unqualified dependence. Because every living thing is dependent, from a Spiritual point of view, it is next to impossible to distinguish the difference between direct or indirect revelation.

It is no less moral whether the principle is recognized as a conception or perception; but when moral courage is brought to a severe test it involves the alternative of choice between the independent action of the mind, or a complete surrender to external authority. Moralists are fully agreed upon the universal dependence upon God, while they disagree radically in the relation of man to God independent of external relations. Cupidity in some form lies at the base of this difficulty of understanding. Hence the observer, in silence notices this discrepancy in man's pretensions to transmit moral obligations while they cannot agree upon what morality really means. One would insist that morality was a form of conduct, while another would be equally as positive that morality was a strict devotion to antecedent revelation. No moralist seeking an audience would admit that God, including morality, was a distinct revelation direct to every sentient being. The fact that it requires moral courage to recognize God, does not detract from His infinite relation to every living thing, emphatically illuminated by Christ's example of what moral courage really signified.

If revelation means anything at all, it signifies something revealed; therefore, if revelation itself is not God, the literal formula of trying to maintain a directing influence, by which means the external transmission is effected, it follows that revelation gives no evidence of being improved by artificial transmission.

It is significant also that natural language is directly revealed. Hence to disguise this fact by literal formula, it presents no moral principle to emulate, for it bears the features of dishonesty on the face of it. It is not dishonest to adapt forms to vocal sounds for the purpose of communication, or to record events, but when the relation of a particular form to vocal sounds is recognized to be limitless in variation, it is dishonest to establish a form of intricate difficulty to comprehend, for no other purpose than to maintain a division of humanity. That is, if the vocal sounds of (A) can be symbolized in endless variety of form, it distinctly reflects a purpose of subjugation when based upon any particular artificial form. If this is not paganism the advent of Christ must be relegated to form, inasmuch as the form of words are deified to give the external form of authority over the direct revelation of natural language which is absolutely distinct from any external formula of a letter.

To recognize God it does not depend upon political permission, since the motive is to exploit external authority in self-defence against the direct influence of God implanted in the individual person, consisting of voice and feeling; properties which no external authority can impart or prevent. The very limit of external or objective authority is to obstruct the direct communion with God by means of an appeal to cupidity or the taking advantage of the natural desire to preserve existence. That this opposition to an innate knowledge of God is to preserve external authority is obvious by the strenuous effort to maintain the position. A recognition of revelation constantly being experienced will in connection with such

recognition, expose the perfidy of external influence. If any one has doubts about external duplicity, a personal declaration of a knowledge of God independent of external dictation, would immediately dispel such doubts.

To know is quite simple in comparison to moral courage enough to defend the knowledge in face of opposition. When the English language is so tangled up that the various sciences are compelled to manufacture their own specific terms, it adds proof to the artificial effort to maintain a definite authority over the Spiritual, including the natural. The strict formalist who has conquered the English language to a state of perfection, neglects the fact that the language of God is the only language that can be strictly depended upon. Hence in the presence of moral courage, a strict form of artificial language could not be authoritative over any other form. Any conceivable form that art could suggest, agreed upon by two persons could represent a common understanding of the same sound when it could be extended to a limitless extent. Its distinct relation to God, revelation and consciousness, is the intrinsic feature more important to recognize than the form engrossed upon the memory. The mere memorizing of forms may be a remarkable exhibition of capacity, but there is more reality in a revealed idea, than all the artificial forms that could be utilized to represent the idea.

Forms, manners, and customs should be considered as relating to man's conduct in a state of society—the relation between man and man. The effort to fuse Spirit and matter leads first to a war of words followed by a war to the death. It is due to the organized

polity of maintaining at any cost external supervision over individual revelation, in no way connected with external influence. Yet political authority has maintained an effective opposition to spiritual revelation—the authority of God—since Socrates exemplified a moral courage in defence of the “inner man.”

Literature is poisoned with the effort to maintain society by political sagacity in opposition to God revealed to the inner man. Human conduct is as distinct from any directing influence from God, as the external is from the moral conception of action, so strictly individual that dogmatic science and political astuteness combined cannot control a single idea in touch with God. Science robs Nature to foster cupidity and politics thrive on credulity and the encouragement of secular education, which is a tentative effort to cultivate ignorance. No one can be more ignorant than he who is thoroughly imbued with external influence not to know that every move he makes depends upon the direct revelation of energy that makes the movement possible.

No person could be at fault for a sincere belief in opposition to a contrary belief equally as sincere, and as strongly held to by another. A reasonable observer, however, could generally determine the character upon which either of the beliefs were founded. It would imply external authority in either case, for no belief could be a conception in the broad sense of knowing. A belief, therefore, would usually relate to a conviction involving external influence. It is a pertinent feature of external influence, to observe that it relates more to the conduct of man than to his moral character. However dogmatic a controversy might be

in regard to the virtue of external influence, it is an obvious fact, if the perfection of God is recognized, that conduct of man is not directed by any superior influence than spontaneous revelation. Whatever conflict of opinion might exist in reference to external influence and a direct conception, the conclusion would either deny any moral influence in the character of God, for the recognition of God would exclude His responsibility for the conduct of man, which is notably conspicuous, in defence of the external conception or spontaneous revelation.

To accommodate man's persistency in supporting the pagan dogma of a classification of humanity Spiritually as well as materially, the external influence must be maintained by political assistance or any artificial means conceivable. If this does not imply an artificial god in opposition to a natural God, it implies its equivalent, which would be that the higher development of intelligence, being limitless, would forever be the master of the crude, or natural intelligence which logically considered would consign the natural man to some form of slavery.

The individual fugitive from slavery illustrated the virtue of moral courage in the crude, regardless of the various opinions on the subject. It does not effect the general principle of infinite authority over the finite effort of man, who, if he can become so inflated with intellectual acquirements as to sincerely believe that God had no more mercy on the human race than to reveal Himself so specifically that it depended upon artificial means of transmission to accommodate the cupidity of man, which depends upon external authority for its fundamental support.

If God is in communion with each individual man he knows it without the artificial necessity of being externally informed. Reality can be no less than invisible energy, the equivalent of Spirit, and whatever science classes as unknowable. It would be an admission of weakness for a scientific man (science being considered objective), to claim science to be an abstract of reality, and also declare reality to be unknown. Of what value could an abstract be in determining the reality of "something" for the purpose of proving it to be unknown? The vagaries of the crudest type of man, trying to convey by relative signs his revealed conceptions, would, by the very effort he displayed, express more reality than the scientific man seeking to prove by physical analysis that what is literally known to be unknowable. This principle can only be reached paradoxically, for the reason that the literalist excludes any recognition of the illiterate from the field of knowledge. This appears to forever close the gates against natural knowledge by scientific decree; that "science is the highest development of knowledge." It ignores revelation or any direct Spiritual influence. Hence whatever is negative to external authority is literally termed "unknown." Science and agnosticism, therefore, would sweep the world clean of all vagaries by establishing the "highest development of knowledge" until it became more tyrannical than any system of government recorded in history.

The individual, however, will protest against any form of external authority in proportion to his moral courage, of which history also bears witness, and since civil government of compelling a person to

think just what external or objective authority dictates, it effects an equity of opportunity at least between the natural man and the artificial man. The same privilege, therefore, that permits the man of science to boast of being the "highest development of knowledge," also permits the most abject being in human form to deny it, as secretly as esoteric language, or as publicly as his courage will permit.

Laying aside political and material influences, and recognizing man as universally dependent upon the simple principle of energy, generated from heat, which is only another word for energy, it established a common base to consider the principle of knowledge. The most vague speculation in regard to a theory of knowledge is subordinate to energy. When the purpose is to prove that reality exists in opposition to what is relatively known, why should the base of reality be so ingeniously covered by a hypothetical supposition? There can be only one reason, which is, to take advantage of credulity. If any other reason was entertained, it could be asked: why the simple Truth demanded such a strenuous effort to support an artificial truth, itself as dependent upon a natural foundation as life is upon the oxygen in the air? The artificial fight of society encouraged by political influence is strictly relative to the conduct of man, having no other connection with intrinsic energy except its use to execute the command of the will. Human conduct is reciprocal between society and individual, both conditions have the same equity in the possession of energy (Spiritual energy). If science has discovered any theoretic energy but what is subordinate to Spiritual energy it yet remains to be proved.

When personal presence is not a better proof of reality than scientific abstracts, art will have destroyed every vestige of footprints on the face of the earth by reason only of a complete annihilation of Spiritual energy being naturally and continually revealed to the sentient image of God.

It was claimed and disputed that Aristotle declared "pure energy was God." It is not the present purpose to attempt to analyze the potential character of energy by means of bodies acted upon, or matter in motion. If science is objective to the subjective character of dead ashes, science is subordinate to the energy that produced the ashes. Therefore, whatever God, knowledge and revelation may be in addition to the energy (heat), its equilibrium presents a perfection no less than God, and no one would exert himself to use his revealed energy to prove that God was more than perfect. Even if pure energy is not a caloric element of perfection, there is not a particle of substance in motion that is not subordinate to this principle. Hence to recognize the Infinite, as a whole also whatever is infinite in separate parts. In the absence of revelation no person could know enough to submit subjectively to objective science. Thus when science can exhibit such misconduct in seeking the subordination of the credulous by asserting that conception is a subordinate condition, it is not strange that the credulous also would exhibit an error of conduct.

When science admits that conception is a subordinate principle, and also that its object to which every subordinate principle, to be such, must relate to, is "unknown," it is an unsubstantiated assertion when the Truth is more prominent than the motive in thus

trying to hide the Truth by elevating science to an objective equality with God.

The effort to hide the Truth is often conspicuous in disclosing it; for when a person holds to a belief in subordinate conception, he should be able to inform the public to what conception was subordinate. Moral courage is subordinate to natural energy exclusive of any artificial effort which is no less subordinate to the same principle. To know, in connection with Spiritual energy is a recognition of revelation, when, if revelation is not God, both terms are meaningless, to be embraced, in energy or spirit also relative terms; but to know is a private communion with Spirit (energy) since the relative word has never been invented to convey revelation from one person to another, because revelation itself is God.

CHAPTER XXXVII.

ANCIENT REFERENCES.

ONE feature of history appears more remarkable than its voluminous details which also betrays a continuous purpose to the same end, to maintain artificial supremacy objectively over the natural, subjectively. The argument could be endless in support of either the affirmative or negative of this dual character between man and man. There must be some solution or central point to this complexity, or else human conduct is a mere accident, which would consign the entire race to a fatal irregularity in which the insentient product of Nature in comparison presents a model of irregularity.

The effort to fuse the natural with the artificial is the remarkable feature of history, no less remarkable, however, than the fact that every apparent fusion of art and Nature will not co-exist together except for a limited period, practically controlled by the force of art. The artificial, literal, and political presents a combination persistently opposed to the natural and Spiritual, or any consideration of pure energy distinct from visible substance. The policy is more apparent than moral honesty, for the reason that every object of perception is strictly subjective to this principle, since man first experimented with art.

History gives ample evidence that the ancients, in-

cluding the lowest type of humanity, were in possession of some degree of art (to make tools of instruments to extend the use of hands). The single point in touch with moral honesty and human equity is to recognize that the knowledge of art was revealed; which forever consigns every vestige of external authority to a subordinate position. No God can be artificially established above the One supreme energy which reveals conception, or the ability to perceive. The scientific effort to elevate one man above another in contempt of a Supreme Ruler, has always failed in the past, with a reasonable probability that it will continue.

The effort to teach subjective conception is for the purpose of justifying external authority, which relates to material things. The principle of revelation cannot be trespassed upon by either science or art, both principles being subjective to objective revelation. Subjective in the sense that all systems of a theoretic or doctrinal character depend upon individual support, but revelation has always opposed objective oppression. Hence the individual patron of these objective efforts withdraws support in exact proportion as his confidence is betrayed. Man refuses to continually support external authority that betrays a thousand people against one that escapes. It may be a slow method of obtaining wisdom from such a sacrifice, but it has always been a sure way. It has certainly prevented superficial authority from destroying the human race.

Without entering into the details of Abraham's biography, since it was no doubt "fixed" long after he was dead, to support the artificial pretensions of ob-

jective authority over spontaneous revelation. History supervised by political tyranny gives ample evidence that events must be compared with individual interpretations before anything relative to the Truth could be determined. It is an unbroken chain since letters were first used to record events, that no chief of any tribe or ruling body of a nation has ever recognized distinctly a universal revelation of God direct to the individual. In whatever varied form a revelation has been recognized, it has only been conceded in history to have related to a political ruler. That is, a policy of some character is distinctly apparent in opposition to an individual communion with God exclusive of political permission in some form. Hence an organized society will defend the principles of culture as a means of external authority while it will declare its own authority for maintaining the position to be unknown. The point should be observed that a disbeliever in a knowledge of God would support external authority with the same vigor that an organization would in supporting a specific revelation. It would thus appear that the individual has no right in equity to commune with God without political permission.

Abraham demonstrated a personal conviction of an individual communion with God. His sincerity cannot be questioned when it is observed that he pursued a nomadic course in defiance of his idolatrous surroundings. His example is still more conspicuous by reason of his making no attempt to establish a new religion. It was an evidence of a direct revelation having no specific character beyond his own personal courage to recognize it in the presence of his immediate family. The historian could not expunge the

most essential feature by which Abraham took a radical departure from the conventionalities of the period. The details of his life could be distorted at the pleasure of the historian; but his own assertion must have been necessary to establish the possibility of an individual revelation in the presence of God.

It is this possibility of a knowledge of God that applies to every human being on earth. It is an evidence that no impeachment can disturb. Political dogmatism could appropriate this circumstance to accommodate its own end, but a man would have to betray his own doubt of Abraham's sincerity by asserting that his knowledge of God depended upon external transmission to the children of Israel, whose religious history is conspicuous in developing monotheism on strict lines of recognizing One God with only one method of communication. Any external method is subjective to the One principle as distinct between Nature and Art as conception is from perception, or the necessary energy to perceive. Abraham demonstrated this ability from which his descendants drifted to utter failure by trying to set up an external authority over conscious knowledge, the exclusive method by which God reveals Himself to man.

It is the one principle of absolute existence (pure energy) to which no predicate can be assigned. The artificial and political both are subjective to the one principle by which individual man is privileged to commune directly with God.

No apologist can find any external reason for the failure of the Israelites to redeem God's promise to Abraham other than their own refusal to accept it. God could not force a blessing upon a man in opposi-

tion to his accepting it, since the will could demand such terms as would make the fulfillment of the promise impossible. The effort to make a god to accommodate external authority in elevating one man over another, was the effort of the Israelites to emulate the Egyptians from whom they fled to escape being oppressed by the same principle. Whether it was caused by ignorance or the egoism of priesthood, it was no less destructive to the Israelites than to the Egyptians. To attribute a strict benevolence to God and also maintain by force of the will a political elevation of one man over another, would be equivalent to accepting the means of elevation of one from the very person over which the elevation was to be imposed.

The indifference to investigating the Spiritual, separate from the political, or revealed duty, distinct from civil obligation, makes human equity depend upon the recognition of the grace of God, rather than to command the ungracious pretension of man in assuming to be the instrument of grace that he defiled by political association in defence of external revelation; opposed to the spontaneous revelation of God, that has never been predicated beyond the conscious knowledge of the revelation itself. Even the objective effort to transmit revelation depends upon subjective revelation, which has always been spontaneous and personal, since Abraham exemplified the fact of Spiritual communion. His descendants, however, exemplified what the conduct of man could be when directed by external or political authority. Time will cease to be, before external authority can improve society by exempting itself from its own rules; or what would be the same thing, for legislative

bodies to break their own laws in contempt of any objective authority. Even God, (allowing that he could) gives no evidence of breaking His own laws.

From a general observation of the relation of Moses and the Judges the line is distinctly drawn between Spiritual authority and the political. The priesthood were practically the voice of the people and as their cupidity could be promoted by political methods their faith in God was subjected to political supervision. It is not a point of contention whether Samuel could prove his personal communion with God, or not, for it relates more at the present time to what the opinion of an observer could be in regard to what a direct communion with God really means.

For a man to insist that God is a mystery because He does not manifest Himself in accord with ideal conceptions of politics, is absurd, simple because conscious existence is a revelation of prime necessity before a sub-revelation could be entertained. It therefore consigns every external thing to a subjective position, in comparison to the revelation of God. The mere etymology of words of which their standard meaning is protected by political power simply its own decree; since it has no jurisdiction over what God shall reveal to man. The mere designating external things as "objective" with the obvious purpose of giving external authority the appearance of being co-equal with the authority of God, could be readily instilled into the innocent mind of youth, but no scholar could be such and maintain such a distinct absurdity.

The most ignorant human being knows he exists by reason of the direct touch of God to which circumstance he depends for every moment of existence. If

he can be trained or persuaded to believe that he is subjective to external surroundings in his relation to God, he becomes sub-human, as well as subjective to external authority; since Abraham and his non-political descendants believed in the direct revelation of God there is no reason why any individual should be excluded from such a remarkable event.

Hebrew history presents a lesson to be compared with posterior events to verify the non-subjective character of immediate revelation. The political priesthood, distinct from the judges and prophets of the Hebrews, gave evidence of the possibility of the individual communion with God by reason of their secret divinations which could, in view of their political connection, have had no other purpose than the subjugation of the common people quite as severe as their Egyptian oppressors.

It follows that the political effort to monopolize whatever Spiritual manifestation is conceived by man, is a tacit admission that such relation is not only possible, but wholly embraced in the universal principle of conception, identical with revelation, inasmuch as conception is equally as important as anything which could be revealed necessarily of a sub-character. The policy of maintaining a theory of subjective conception is identical with the superficial effort derived from the common revelation of art as necessary to one person as another before even a sub-revelation could be transmitted or acquired. That is, the ability to understand must be prior to what can be comprehended; and if such ability is not revealed energy, the co-equal of God, it is more perfect than any artificial exploit of man that history records.

In order to separate the Spiritual from the material or political, the first point of observation is, there has never been any unity between energy and substance. That is to say, the Motor (energy) what moves things (material) has only a sentimental or theoretic connection with each other, fully illustrated in Hebrew history in the struggle between political authority and the Spiritual. It was like trying to serve two masters in opposition to each other, only one of which could be right, in the light of a revealed communication between God and man, which Abraham not only reached but also practiced. This being the fundamental base of Spiritual revelation, it could be observed that all successive revelations followed in the same order of contention for priority of authority between the external artificially instituted by man, and the natural representing the exclusive relation between energy and individual man. If a single individual objects to recognizing the Motor of all things as a perfect God, his effort to institute an ideal God on an artificial foundation, would be just as idolatrous in one form as another.

The subtle discussions of the Greek scholars including radical conservative philosophers are amply recorded in history and every variety of literature. It is the central point only that concerned posterity by reason of the mistakes the ancients made in seeking to elevate man to an objective height, over which no predicate could be affirmed. The wisdom of Socrates as described by Plato fails to recognize the absolute relation between God and man outside of his individual convictions. The political situation a sentiment that pointed to human equity which would necessarily in-

clude direct relations between God and individual man; since authority in its effort to protect the supremacy of the more intelligent over the lesser. It would lead to a conclusion that political authority was equally as subjective as the individual to the one principle of revelation, that Socrates demonstrated to be exclusively individual, equally as distinct as Abraham.

The efforts of Plato followed by Aristotle, to harmonize the relation between the Spiritual and political, was a failure in both cases. Their mistakes should be obvious to every honest person with courage enough to maintain the sacred relation between God and man to be distinctly prior to any relation between man and man. That is to say, if intelligence universally revealed to a common humanity can be elevated to a commanding position over its own source, it would involve the submission of man to man taking precedent over the authority of God. That this is a privilege of private judgment, it does not effect the general principle of man's relation to God.

The political, supported by secular and scientific learning, enforced by the civil authority in control of physical strength, presents a chain of circumstances unbroken in opposition to the continual revelation of God to individual man. From Abraham to the American Revolution, the civil and artificial authority continue, practically unchecked beyond a slight modification of methods, to appease the persistency of man in exercising a freedom to which he has a clear title; so that he knows it prior to any artificial effort externally applied to convince him to the contrary.

CHAPTER XXXVIII

MODERN REFERENCES.

SCIENCE is a principle as distinct from personality as revelation is from acquirements or sub-revelation. Man discovers and invents, subjective to revelation and objective to science, since the limit of science is to record what revelation, reveals to man. To confound this principle between what is acquired and what is revealed is equivalent to confounding human understanding.

A direct communion with God is not a subordinate principle, since the reason to make it such is a function of the will. Whether God is known or unknown there must be a principle of perfection or even science would have no field of inquiry. Hence if God is imperfection as science would imply, by seeking a state of perfection, it neglects a very important feature of its search if perfection is unknowable; for it would be equivalent to admitting that it was seeking an end predetermined to have no possible existence. Perfection could be no less than God while science admits its imperfection by seeking an elevation for itself that would demonstrate the limit of intelligence proper, or knowledge improperly defined by science, which reveals its design.

To recognize that God is only a principle of perfection, it would follow that His relation to man would

also be perfect. Besides if He ever revealed Himself to man, it must have been to more than one, or the knowledge of His revelation would have been utterly lost since the advent of Abraham. Because it is affirmed by some that God is unknowable it is far from convincing the balance of humanity who knows it to be a fact. No better proof exists than the finite character of civil government that improves in proportion to the decline of its tyranny over individual man; compelled by the refusal of the people at large to support it. It also proves that God does not direct the conduct of man who employs his collective strength in obtaining an advantage over the weak. It would be obvious to any person not in search of an advantage over another, that a choice of conduct could both be universal, and also subject to an external directing influence.

The Declaration of Independence constituted a new era of scarcely less importance to the progress of human freedom than the revealed promise to Abraham followed by the advent of Christ exemplifying the relation of God to man. This tender shoot of purpose in defying external authority developed into an established form of government. It presents a feature, however, of remarkable consequences worthy of study by any person having more faith in the perfection of God in His relation to man when compared to the relation of mankind toward each other.

A person would deny his own existence, not to recognize that his revealed will constituted the privilege of choice between good and evil irrespective of external authority; to accept which it would destroy the only value the will possesses. If any person could have a doubt about the freedom of the will and the

private judgment of individual man, it should be removed by the positive evidence of the first Congress of the American colonies. Human equity was recognized by the colonial Congress in perfect accord with the revelation of God to individual man; but the Congress reserved its own relation as a representative body of the entire people; to be determined after the result of the war, to transcend the will of the people. It was such a new principle of government that personal fallibility could be charitably considered; but if the present is to derive profit from the mistakes of the past the principle motive of the early Congress could be inquired into to determine a reason for its making such a radical departure, after the close of the war, from what it declared so vigorously before the war had scarcely commenced. The simple exoteric character of the declaration of independence was not readily understood by the simple minds of America, but its inspiring echo encircled the entire earth.

In order to separate the political from the Spiritual tentatively it would be necessary to observe the distinction between an intrinsic principle and one specifically personal or empirical. An inanimate principle could compare with a straight line suggestive of a state of perfection that would not admit of a predicate. From a Spiritual point of view human equity is a straight line of perfection. This principle must have inspired the Continental Congress when it ratified the Declaration of Independence. It was a recognition of a right principle from which the Revolutionary war was inspired and fought to a finish. If the people had been told as distinctly as the Declaration of their rights were proclaimed that a legislative body assuming to

possess absolute authority could be as tyrannical as a monarch, there would have been no motive in fighting for an object knowing in advance that the object would deny its own action for the purpose of betraying the confidence of the common soldiers without whom the revolution would have failed.

To betray moral simplicity by a declaration of human equity in accord with the perfect revelation of God could never be justified by any apology of necessity. If civilization depends upon betraying the confidence of beings in a common image, human conduct would have to be absolved from any responsibility. That is to say, if a collective body in whom the uncultured were persuaded to confide, were imposed upon by reason of their weakness of understanding, the question of responsibility would have to be denied entirely, or it would rest upon the collective body, or the individual that acted with a knowledge that it was wrong.

When the same body of men who ratified the declaration of the unqualified equity of humanity could deliberate for months to determine whether it would be safe to trust the common people, who had fought for the principle eight years, trusting implicitly that Congress was as much attached to human equity as they were. If there was no other reason than that which the Colonial Congress of America evinced to prove the non-interference of God in directing human conduct, the two documents endorsed by the same body would distinctly prove it. One declares for human equity in accord with the direct revelation of God, while the other, the United States Constitution, is a witness against itself, since God could not reveal a clear title to

each and every individual, and also direct a collective body of any character to deprive them of it. It is shrewdly observed by objective sagacity that God is not subjective to the opinion of man since the principle of perfection cannot vacilate and also be perfect, any more than a straight line can be straightened.

To hide behind the fallibility of man as an apology for misconduct, will not also hide the motive that prompted the act. Two motives distinctly appear publicly exhibited from the same collective body, one of which as distinct as the revelation of existence, the other disguised in esoteric phraseology that practically established an inequality between ruler and ruled. This feature is as conspicuous in the Constitution of the United States as its absence is in the Declaration of Independence. The political motive, however, is the same in both cases, the first appealed to the natural conception of freedom common to animals and human alike to persuade the people to fight; the second document appeals to the directing influence of God to justify the strong in artificial acquirements in oppressing the illiterate by reason of their ignorance. In brief it was the same principle in practice that was denied to the mother country in precept.

The common people were in precisely the same relative condition in respect to a civil government after the war as before; more proper, however, in distinguishing between a civil and Spiritual government, to call the civil artificial. England recognized the independence of the American colonies which has never been ratified by Congress to this day.

Men who are inflated with artificial acquirements to the extent of believing that external authority, necessarily artificial, can supersede the revealed, are not re-

sponsible for their abnormal condition, for when a man believes he is right he would also be obliged to believe that anyone holding a different opinion was wrong.

The more ignorant a person is the less difficulty there would be in winning his confidence, which would doubtless be admitted without much objection. Hence the difference between the Declaration of Independence and the Federal Constitution was not considered of any importance by the great majority of the American people. The representative man proclaimed that to be a citizen of the United States was equivalent to being a sovereign individual in his own right so long as it did not interfere with the equal right of others. No government was considered to be necessary so far as local affairs were concerned. In fact, law and order was never better preserved than during the period when every man appeared to feel himself to be the equal of any other man. The laws of the several States were supposed to be subjective to Federal law. Industry and commerce flourished as never before on the face of the earth. It was fully believed that Christian principles were recognized even if all the people did not worship the same form of religion. The Federal government had no more use for its Constitution than for the picture of the battle of Bunker Hill.

For more than two generations (80 years) the people generally were proud of their country when the Constitution sprung into life like a long forgotten document. An inoffensive colored man, more white than black, had lived in Boston for a number of years when he was claimed to be the property of another man. His only "crime" was that he had fled from a service that was demanded of him against his will or voluntary

consent. He was delivered to the custody of his master, escorted to the ship by two companies of Federal soldiers in the presence of the indignant inhabitants of Boston; the indignation soon spread to the entire Northern States. It was the one act, declared by Webster to be constitutional, that made the civil war inevitable.

It does not concern human equity, for that is an intrinsic principle of a higher order than the Constitution of the United States. Neither is it necessary to consider its ethical features which were thoroughly thrashed out at the time. What is important, however, is to observe that the common people, including the immigrants from Europe, discovered by one impulse that confidence in popular government had been betrayed by the very men who were prone to speak of themselves as "servants of the people." To make the Constitution practical in accord with human equity, the common people, exclusive of the uncommon—the unequal—interpreted the fifth article of the Constitution without any appeal to technical difficulties. Another feature of the civil war distinctly applies to the present, for the American people, however, numerous, or of whatever nationality, they will never cheerfully submit to a Congress that deliberately betrays their confidence. It takes very little to win the confidence of a person familiarly called ignorant, but it will take more than the average ability of the present College professors to restore it after the confidence of the credulous is betrayed.

If any person can so cultivate a belief as to believe that human virtue is not preserved in ignorance, a thorough study of history including the Bible should

enlighten such a person. The common people do not care a "continental," (to use a common phrase) for Roman jurisprudence, for the very atmosphere of America is impregnated with freedom; and no person will be a contented slave or permit his children to become such to the extent of his ability to prevent it. The effort to so educate youth that he will become a "good citizen" is a blind form of slavery. It will consign such a citizen to a penitentiary before he would be deprived of his natural freedom by any artificial process that the greed of man can invent. Science will never discover a method by which "two masters" can be served successfully, for an artificially refined human being can never suffer a feeling of reproach, after the natural has been thoroughly extracted from his constitution.

The fact that the Continental Congress reconsidered its action of devotion to the principle of human equity, which is no less than Christianity in purpose, even allowing that humanity was so disposed to evil that he must remain indefinitely in a degenerate condition. Now the early Congress must have acted upon some reasonable authority of which only two could have been present; the first of which was to establish a democratic form of government in accord with the Declaration of Independence. The other was an admission that the community of States and individuals were not capable of self-government.

The early Congress was flattered by the confidence of the common people which was evident by their enthusiasm. It could readily be conjectured that though enthusiasm deterred Congress from establishing an aristocratic monarchy after Washington refused to be

crowned, the wisdom of Washington lies in his recognition of the principles upon which the colonies opposed the tyranny of England, for it was the non-recognition of human equity that caused the war to be so vigorously pursued. Nothing but the popularity of Washington prevented the Congress from laying him aside and smothering the little spark of liberty that was struggling to survive. The person is dull indeed not to observe the significance of the dispute of the most distinguished men of America struggling to a purpose which was anything but a recognition of personal liberty which could not be stamped out, since the people gave such evidence of understanding that to rule them to the advantage of personal cupidity demanded the most sagacious efforts of a political nature to secure the confidence of the people, while the real motive was ultra selfishness.

The important question of suffrage was left for the States to regulate, except the status of the slave who was recognized to be only three-fifths of a man. New Hampshire of the original states was alone in recognizing an unqualified manhood suffrage, except women who were happily considered at the time to be superior to the degradation of politics. New Hampshire's example formed the basis of human equity as a universal principle, for all the other States were compelled to follow her lead by recognizing manhood suffrage. These references are only important to show that liberty is not conferred upon man by his rulers, but instead are deferred until the individual develops courage enough to defend his clear title to manhood, or his direct relation with God that no external authority can deprive him of without his individual consent.

The artificial effort to enforce legal authority in opposition to the normal and natural is just as impossible under modern forms of government as it was in ancient times. The difference between the direct authority of God and political pretensions to the same effect is identical with the difference between love and fear. The former is obeyed cheerfully in proportion as the latter is recognized to be false. Civil government will betray the confidence of its supporters, while a confidence in God is not dependent upon artificial authority. Obedience externally taught by means of artificial dialects (artificial language) is no comparison to language proper (natural language) which is the universal language that God communicates direct to the individual who must always choose between the moral and legal, to which he shall render obedience. To obey external authority in opposition to the internal Nature must be degraded to accommodate the ideal supremacy of the artificial. The presence of man on the earth is also the presence of God, even by artificial acknowledgment. Hence the artificial is always subjective to the natural, the proof of which is the continued presence of man on the earth since the artificial effort at destruction meets with no success.

CHAPTER XXXIX.

SUMMARY.

A Clear title to private judgment in defense of spontaneous revelation, opposed to any political claim to external jurisdiction, is the point of observation. Also to communicate in whatever relative terms, either natural, artificial, or both, that the ability of the free agent will permit, is equally as clear as the first flash of light that reveals to the conscience the presence of God. If not God, no man has a better title to know Him, than the individual responsible for his private opinion. The grammarian who is able to determine what is ungrammatical admits of understanding what a subject means, by criticising it; hence if a subject conveys to another what it means and also violates the object of grammar, the essence of which being understanding grammar would be to blame rather than an innocent subject testifying to a knowledge of God.

To know is knowledge, and to know God is an inviolate privilege of private judgment; and no threatened punishment from either civil authority or any authority necessarily external, can in nowise disturb the relation between God and individual man. The relation is inviolate, by reason of the entire absence of choice, inasmuch as the relation with a Creator is concerned. Hence if the first flash of light conceived by the individual is not to know, it not only suggests that

knowledge is God but establishing the fact beyond any possibility of man proving it not to be a fact. Hence the absurdity of imparting a fact to a fact, makes it impossible to teach knowledge to knowledge, regardless of man's ability to disguise his motive by dialectical acquisition.

Spontaneous revelation is to be conscious of knowledge, a communion with God, to affirm which no man was ever born to either convey the knowledge to another nor prove the knowledge to be false. Hence to teach knowledge, virtue, or morality is impossible by reason of whatever is spontaneous is natural and non-transferable from man to man. Education or training is limited to art and confined to the realm of the artificial, involving all that is evil in the conduct of man, neutralized by the predominating influence of good that is spontaneously revealed to entire humanity. If no other proof is possible than the individual affirmation of a knowledge of God other than the conscious revelation of the absolute direct title to knowledge impossible to be imparted externally, the freedom involved in such knowledge is only conditioned by the courage to defend it.

Politics is a science of abstracting revenue to support nonproducers, besides seeking to win the confidence of crudility to protect the source of revenue. Science picks up what the inventors drop behind. It was never known to discover anything until after it occurred. Also the same with grammarian strictly confined to explaining dialects after the spontaneous revelation of natural language was previously revealed.

After a repeated betrayal of confidence individual man wakes up sufficiently to observe that external

authority is only artificial, and his own fault if he permits the circumstance to interfere with his right to private judgment and personal communion with God. For this reason he ceases to vote when he discovers he is merely voted by external influences to foster cupidity. Politics and external authority will continue as long as persuasion, force and false promises will induce people to support it.

If society and the State depends upon voting the voter, it would be no less the privilege of the voter to resolve that he would not vote for any man for any office who would not previously declare publicly that he would support the referendum principle of government, for no man is fitted to be an official of a Republic parading itself as democratic without being willing to submit his acts for endorsement to the voters who elected him. Whatever effect it would have upon society, it would be human equity in accord with spontaneous revelation and prevent the possibility of another civil war.

The End.

The Economy of Education

by W. A. STURDY

Boston, J. D. BONNELL & SON, 1909. 384 pages.

WE have had the occasion (see the number of the *Economista*, September, 19, 1907) to call the attention of the readers to the very important work of the same author "The Degeneracy of Aristocracy"; to-day we point to another work, not less important, *The Economy of Education*, a work well conceived and perfectly developed, so that one can say that it is perfect in many of its parts.

The Author begins to study the method of education since the child's birth, following the development of it during the different stages of life, not only from the side of instruction, viz.; of the intellectual development, but also from psychological side, viz.; the developing of the moral part of the individual. From the acquisition of the faculty of speech and choice of words, the author passes to the pedagogical precepts, to the scientific studies and to the first battles of the idealistic conflicts, with the chapters on temptations, on demonology, on transcendentalism, on liberties, etc. Then he takes the youth, who begins to be already a man into the battle of public life into the different forms of associations, into the desire for independence into responsibility, etc.

No stage of life is neglected, religion, politics, economic activity, duty, right, etc., form as many monographies skillfully exposed and some-times in a very original way.

Thus the work of Mr. Sturdy has come out as a precious manual of education expressed in an original and convincing way.

*Translation from L'ECONOMISTA Anno XXXVI — N. 184
— 29 Agosto. Vol XL., Page 556.*

W. A. STURDY

THE DEGENERACY OF ARISTOCRACY

Boston, J. D. BONNELL & SON, 1907. 361 pages.

TRANSLATION FROM ITALIAN

FEW books offer, as this, a chance to meditate over human events and the manifold aspects in which they may be considered. The attempt to reduce the whole history of the nations to a simple formula, very short and comprehensive, is not new; but just because the thinkers have given us innumerable formulas, every attempt of such a kind has miscarried, and it only shows that the different phases the strong social events offer us, cannot be allembrazed in one glance and described or analyzed by one mind. This book, no doubt, is unusually suggestive, so strong is the rigorous logic in which the author closely pursues his reasoning. But the reader cannot help rebelling, when he sees that his own thought is forced by other's thought to chisel his ideas in a prefix plan and the rebellion makes him think upon and set apart the truth from the sophism, also in the case in which the two forms are presented in a way so alike, that can be confounded with the Degeneration of Aristocracy, which always attempts to revive the whole human history. On one side there is nature (democracy), on the other side art (aristocracy), but nature tries to become art and therefore to revive the aristocracy.

This is the fundamental thought of the author around which he ties, step by step, the historic events of humanity, with wideness of ideas and much learning.

One finds among the thirty-seven chapters of the book, some of them) full of acute and also original observations, as those on Schools and their influence and that on "The Rivalry between Culture and the Dollar," etc.

We recommend to our readers this book as a very interesting in great part.

From the Italian Magazine "L'ECONOMISTA."

September 29, 1907.

TO THE TRADE!

Economy of Education.

by W. A. STURDY

HIS PREVIOUS EFFORTS ARE:

“The Degeneracy of Aristocracy” “Right and Wrong” “The Open Door”

These works all treat of Democracy, Christian Unity, and the oppressive character of Aristocracy, with Suggestive Remedies for existing Social and Political Disturbances.

Comments of the Press

“Religion was always free and recognized by Moses, but the introduction of kings put an embargo upon the exercise of religious freedom, which continued in force until the United States duplicated the recognition of Moses. ‘The Degeneracy of Aristocracy’ is published as an appeal for the recognition of human justice.”—*Boston Herald*.

The progress of democracy, in its eternal struggle with the spirit and institution of aristocracy, is a favorite and fascinating topic to the American student of history. “The Degeneracy of Aristocracy,” by W. A Sturdy, undertakes to show by the retrospect of history that democracy is to be so totally triumphant that an already declining aristocracy will be entirely swept away.—*Boston Globe*.

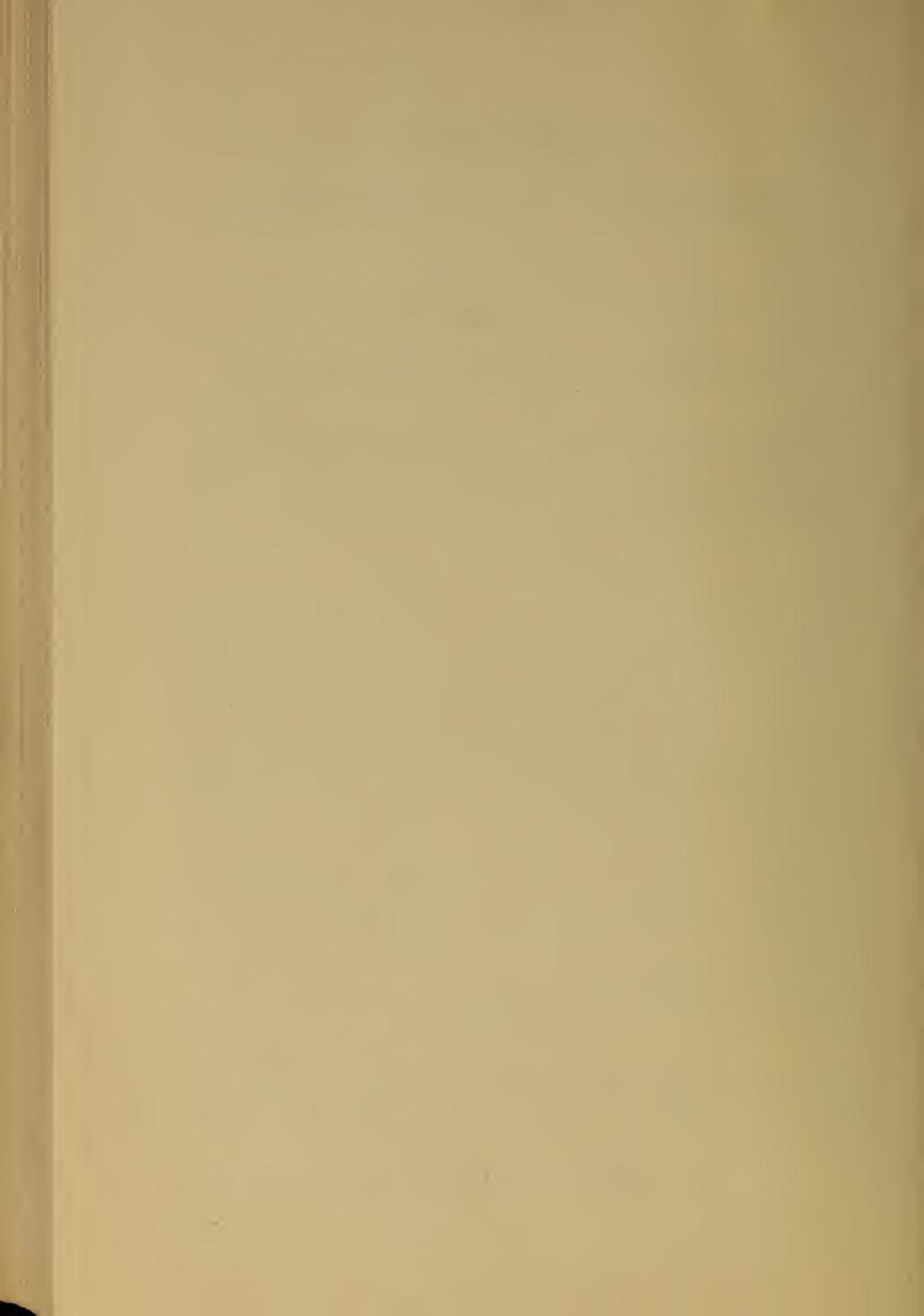
The book is, as the author states, “an appeal for the recognition of human justice.” He not only outlines the problems but solutions as well. It would be preposterous to believe that all the author outlines will be accomplished in this generation, at least, but the power of the book still remains. A careful reading will open such new lines of thought that the reader cannot fail to be impressed and instructed. Not the least charm of the book is the forceful epigrams of which Mr. Sturdy is master.—*The Attleboro Daily Sun*.

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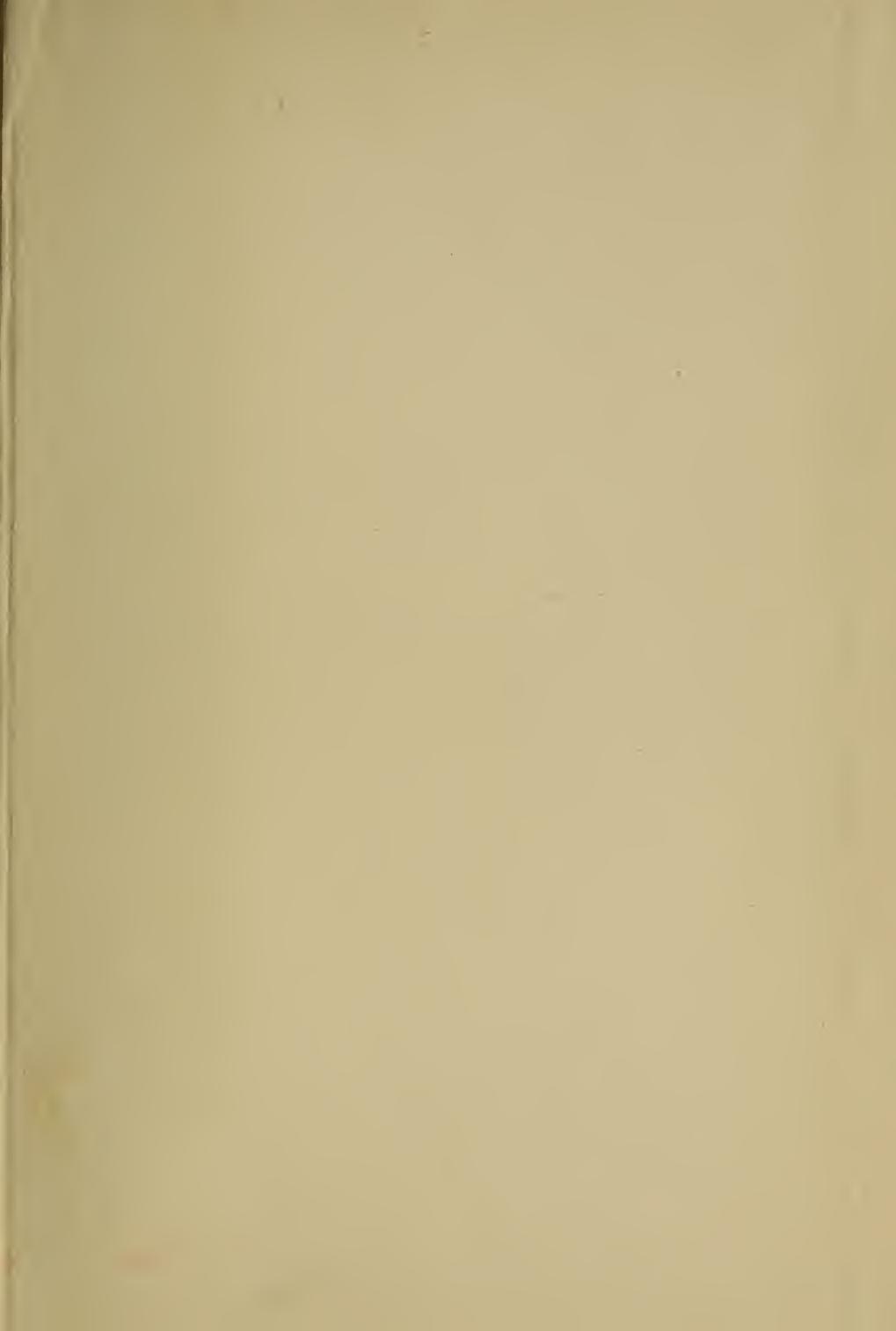


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